

# Scriptural Poems.

Being several Portions of

## SCRIPTURE

Digested into

ENGLISH VERSE.

VIZ.

- |                              |   |                                |
|------------------------------|---|--------------------------------|
| I. The Book of <i>Ruth</i> . | { | IV. The Prophecy               |
| II. The History of           |   | of <i>Jonah</i> .              |
| <i>Sampson</i> .             |   | V. The Life of <i>Joseph</i> . |
| III. Christ's Sermon         |   | VI. The Epistle of             |
| on the Mount.                |   | <i>James</i> .                 |

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By JOHN BUNTAN.

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Licensed according to Order.

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T O T H E  
R E A D E R.

**W** H o e'er thou art that shalt peruse this Book,  
This may inform thee, when I undertook  
To write these Lines, it was not my Design  
To publish this imperfect Work of mine :  
Composed only for Diversion's sake.  
But being inclin'd to think thou may'st partake  
Some benefit thereby, I have thought fit,  
(Imperfect as it is) to publish it.  
The Subjects are a part of the Contents,  
Both of the Old and the New Testaments ;  
The Word are for the most part all the same,  
(For I affected Plainness more than Fame)  
Nor could'st thou hope to have it better done :  
For I'm no Poet, nor a Poet's Son  
But a Mechanick, guided by no rule,  
But what I gained in a Grammar School.  
In my Minority : I can't commend it,  
Such as it is into the World I send it,  
And should be glad to see some Hand to mend it. }

To the Reader.

*Would but those Men whose Genius leads them to't,  
And who have time and parts wherewith to do't,  
Imploy their Pens in such a Task as this,  
'Twould be a most delightsome Exercise,  
Of Profit to themselves and others too:  
If what the Learned Herbert says, holds true,  
A Verse may find him, whom a Sermon flies,  
And turn Delight into a Sacrifice;  
Thus I conclude, and wish it as delighting  
To thee in reading as to me in writing.*

JOHN BUNYAN.

# THE Book of RUTH.



## CHAP. I.

**I**N ancient Times, e'er *Israel* knew the way  
Of kingly Power, when Judges bore the sway,  
A certain Man of *Bethlehem Juda* fled,  
By Reason of a Famine that o'erspread  
The Land, into the Land of *Moab*, where  
He and his Wife, and Sons, sojourners were.

## Scriptural Poems.

His Name *Elimelech*, his eldest Son  
 Was called *Mablon*, t<sup>o</sup>ther *Cbilion*.  
 His Wife was *Naomi*, Ephrathites they were:  
 They went to *Moab* and continued there:  
 Where of her Husband *Naomi* was bereft,  
 And only she, and her Two Sons were left:  
 Who took them Wives of *Moab* in their Youth:  
 The Name of one was *Orpah*, t<sup>o</sup>ther *Ruth*:  
 And there they died e<sup>r</sup>twice Five Years were gone;  
 And *Naomi* was wholly left alone.  
 Then she arose, and her Step-daughters with her,  
 To leave the Land of *Moab* altogether:  
 For she had heard the Lord had visited  
 Her native Country, with increase of Bread.  
 Wherefore the Land of *Moab* she forlook,  
 And to her native Place her course she took,  
 Her Daughters with her: Whom she did desire,  
 That to their Mother's House they would retire:  
 The Lord, said she, be kind to you agen,  
 As you to me, and to the dead have been:  
 God grant you each may be with Husbands blest,  
 And in th' Enjoyment of them, both find rest.  
 Then she embraced them, and there withal,  
 Down from their Cheeks, the Tears began to fall:  
 They wept aloud, and said, Most surely we  
 Unto thy People will return with thee.  
 But *Naomi* replied, Wherefore will ye,  
 My Daughters, thus resolve to go with me?  
 Are there yet any more Sons in my Womb,  
 That may your Husbands be in time to come?  
 Return again, my Daughters, go your way,  
 For I'm too Old to marry: Should I say

I've Hope? Should I this Night conceive a Son?  
Would either of you stay till he is grown?  
Would you so long without an Husband live?  
Nay, nay, my Daughters, for it doth me grieve  
Exceedingly, even for your sakes, that I  
Do under this so great Affliction lie.

And here they wept again: And Orpah kiss'd  
Her Mother, but Ruth would not be dismiss'd  
But clave unto her: Unto whom she spake  
And said, Behold, thy Sister is gone back,  
With her own Gods, and People to abide,  
Go thou along with her. But Ruth reply'd,  
Intreat me not to leave thee, or return:  
For where thou goest, I'll go, where thou sojourns,  
I'll sojourn also: And what People's shine,  
And who thy God, the same shall both be mine:  
Where thou shalt die, there will I die likewise,  
And I'll be buried where thy Body lies:  
The Lord do so to me, and more, if I  
Do leave thee, or forsake thee till I die,  
And when she saw the Purpose of her Heart,  
She left off to desire her to depart.

So they Two travelled along together  
To *Bethlehem*, and when they were come thither,  
Behold! the People were surpriz'd, and cried  
What is this *Naomi*? But she reply'd,  
Oh! call me *Mara*, and not *Naomi*:  
For I have been afflicted bitterly,  
I went out from you full, but now I come,  
As if hath pleased God, quite empty home:  
Why then call ye me *Naomi*? Since I  
Have been afflicted so exceedingly.



So *Naomi* return'd, and *Ruth* together,  
Who had come from the Land of *Moab* with her :  
And unto *Berblem* *Juda* did they come,  
Just as the Barley Harvest was begun.

## CHAP. II.

There was a Man of Kin to *Naomi*,  
One that was of her Husband's Family,  
His Name was *Boaz*, and his Wealth was great.  
And *Ruth* the Moabitefs did intreat  
Her Mother's leave, that she might go, and gather  
Some Ears of Corn, where she should most find favour:  
Go, Daughter, go, said she. She went, and came  
Near to the Reapers, to glean after them :  
And, lo, it was her hap to light among  
The Reapers, which to *Boaz* did belong.  
Behold, now *Boaz*, came from *Berblebem*  
Unto his Reapers, and saluted them,  
And they blest'd him again : and he inquired  
Of him that was set over them he hired,  
From whence the Damsel was, and was inform'd  
She was the Moabitefs that return'd  
With *Naomi* ; And she did ask, said he,  
That here amongst the Reapers she might be,  
And that she might have Liberty to glean  
Among the Sheaves : And she all day hath been,  
Even from the morning until now, with us,  
That she hath stay'd a little in the House.

Then



Then *Boaz*, said to *Ruth*, Observe my Daughter;  
That thou go not from hence, or follow after  
The Reapers of another Field, but where  
My Maidens are, see that thou tarry there:  
Observe what Field they reap, and go thou there,  
Have I not charg'd the young Men to forbear  
To touch thee? And when thou dost thirst, approach  
And drink of what the Youths have set abroad.  
Then she fell on her Face, and to the Ground  
She bow'd her self, and said, Why have I found  
Such favour in thine Eyes, That thou, to me  
Who am a Stranger, should so courteous be?  
And *Boaz*, said, It hath been fully shown  
To me, what to thy Mother-in Law thou'st done,  
Since of thine Husband thou hast been bereft:  
How thou thy Father and thy Mother left;  
And thine own native Land to come unto  
A Land, which thou before didst never know  
The Lord, the God of *Israel*, the Defence  
Whom now thou'st chosen, be thy recompence.  
Then said she, let me in thy sight, my Lord,  
Find favour, in that thou dost thus afford  
Me Comfort, and since thou so kind to me  
Dost speak, though I thereof unworthy be.  
And *Boaz*, said, at Meal-time come thou near,  
Eat of the Bread, and dip t' th' Vinegar.  
And by the Reapers she sat down to Meat,  
He gave her parched Corn, and she did eat,  
And was suffic'd, and left, and rose to glean:  
And *Boaz*, gave Command to the young Men,  
Let her come in among the Sheaves, said he,  
To glean, and let her not reproached be:

Let fall some handfuls also purposely,  
 And let her take them without injury.  
 So she till Even glean'd, and then beat out  
 Her Barly, being an *Ephab* or thereabout.  
 She took it up, and to the City went,  
 And to her Mother-in-Law did it present:  
 And what she had reserv'd to her she gave,  
 When she had took what she design'd to have.  
 Then unto her, her Mother-in-Law did say,  
 In what Field hast thou been to glean to day?  
 And where hast thou been working? Blest be he,  
 That thus hath taken Cognizance of thee.  
 She told with whom, and furthermore did say,  
 The Man's Name's *Boaz*, Where I wrought to day,  
 And *Naomi* reply'd, May he be blest,  
 Even of the Lord, whose Kindness manifest  
 Unto the Living and the Dead hath been:  
 The Man's our Kinsman, yea the next of kin.  
 And *Ruth* the Moabitess said, He gave  
 Me likewise a Commandment not to leave,  
 Or to depart, from following his young Men,  
 Until they had brought all his Harvest in.  
 And *Naomi* said unto *Ruth*, My Daughter,  
 'Tis good that thou observe to follow after  
 His Maidens, that they meet thee not elsewhere.  
 So she to *Boaz*'s Maidens still kept near,  
 Till Barley and Wheat Harvest both, she saw  
 Were done, and she dwelt with her Mother-in-Law.

C H A P.

CHAP. III.

Then *Naomi* said, Shall I not, my Daughter,  
 Seek Rest for thee, that thou do well hereafter?  
 And is not *Boaz*, with whose Maids thou wast,  
 One of the nearest Kinsmen that thou hast?  
 Behold, this Night he in his Threshing-Floor  
 Is winnowing Barley, wash thy self therefore,  
 Anoint thee, put thy Cloaths on, and get down  
 Unto the Floor; but make not thy self known,  
 Till he hath eat and drank, and shall prepare  
 To lie him down; then take good notice where  
 He goes about to take his Night's Repose,  
 And go thou in there, and lift up the Cloaths  
 From off his Feet, and likewise lay thee down,  
 And what thou hast to do he will make known.  
 And she made answer, Whatsoever thou  
 Hast me commanded, will I gladly do.  
 And down unto the Floor she hasted, and  
 Forthwith fulfill'd her Mother-in-Law's Command.  
 So now when *Boaz* had his Heart refresh'd,  
 With Meat and Drink, he laid him down to rest,  
 Near to the heap of Corn; she softly came,  
 Uncover'd's Feet, and lay down by the same.  
 And, lo! at Midnight, as he turn'd him round,  
 He was afraid, for at his Feet he found  
 A Woman lay: Who art thou? then said he,  
 I am thine Handmaid *Ruth*, replyed she,  
 Over thine Handmaid therefore spread thy Skirt,  
 I pray, because thou a near Kinsman art.

Blessed

Blessed be thou, said he, because thou hast  
Made manifest more Kindness at the last,  
Than at the first, in that thou didst, my Daughter,  
No young Men, whether poor or rich, go after :  
And now, my Daughter, be not thou afraid,  
I will do to thee all that thou hast said :  
For all the City of my People knows,  
Thou art a Woman truly vertuous ;  
And now, though I am Kin undoubtedly,  
Yet there is one that's nearer Kin than I :  
Tarry this Night, and when 'tis Morning light,  
If he will like a Kinsman do thee right,  
We'll let him, but if not, I my self will,  
As the Lord lives, till Morning lie thou still.  
And till the Morning at his Feet she lay,  
And then arose about the break of Day ;  
And he gave her a Charge, not to declare  
That there had any Womankind been there :  
He also said, Bring here thy Veil, and hold  
To me ; she did, and thereinto he told  
Six Measures full of Barley, and did lay  
It on her, and she hasted thence away.  
And when unto her Mother-in-Law she came,  
Art thou, said she, my Daughter, come again ?  
Then what the Man had done she told, and said,  
He these six Measures full of Barley laid  
Upon me, for said he, This I bestow,  
Least to thy Mother thou should'st empty go.  
Then, said she, sit still Daughter, till thou see  
What the Event of this Intrigue will be :  
For till the Man this Day hath made an end,  
No Satisfaction will on him attend.

## CHAP. IV.

**A**ND *Boaz* went up to the City Gate,  
And after a short space, while there he sat,  
The Kinsman, of whom he had spoke, came by,  
To whom he said, Ho, such a one, draw nigh,  
And sit down here: He came and sat him down:  
Then he took Ten Men, Elders of the Town,  
And caus'd them to sit down. Then to the Man  
That was of Kin, thus he his Speech began,  
*Naomi*, said he, who not long since sojourn'd  
Amongst the Moabites, is now return'd;  
And doth intend to sell a piece of Ground,  
The which *Eliamelech* our Brother own'd:  
And now to give thee notice, I thought fit,  
That if thou pleasest, thou may'st purchase it,  
In Presence of these Men assembled here:  
Then if thou wilt redeem it, now declare  
Thy Mind, but if thou wilt not, then let me,  
For thou art next of Kin, and I next thee.  
Then said the Kinsman, I will it redeem.  
*Boaz* reply'd, if good to thee it seem,  
To buy it of the Hand of *Naomi*,  
Thou also art oblig'd the same to buy  
Of *Ruth* the Moabitess, Wife o' th' dead,  
On his Inheritance to raise up Seed.  
The Kinsman said, I cannot do this thing  
My self, lest I an Inconvenience bring  
Upon mine own Inheritance, what's mine  
By right, therefore I now to thee resign.

Now



Now this in *Israel* did a Custom stand,  
 Concerning changing and redeeming Land;  
 To put all Controversie to an end,  
 A Man pluck'd off his Shooe, and gave his Friend;  
 And this in *Israel* was an Evidence,  
 When e'er they changed an Inheritance.  
 Then said the Kinsman unto *Boaz*, do  
 Thou take my Right. And off he pluck'd his Shooe.  
 Then *Boaz* to the Elders thus did say,  
 And to the People, All of you this Day  
 Appear for me as Witnesses, that I  
 Have bought all of the hand of *Naomi*,  
 That was *Eliamelech's*, or did belong  
 Either to *Mablon* or to *Chilion*,  
 And *Ruth* the Moabitess, who some time  
 Was *Mablon's* Wife, I've purchas'd to be mine,  
 Still to preserve alive the dead Man's Name.  
 On his Inheritance, least that the same  
 Should in the Gate where he inhabited,  
 Or 'mongst his Brethren be extinguished:  
 Behold, this Day, my Witnesses you are,  
 Then all the People that were present there,  
 And Elders said, We are thy Witnesses:  
 May God this Woman thou hast taken bless,  
 That she like *Rachel*, and like *Leah* be,  
 Which two did build up *Israel's* Family:  
 And thou in *Epbraah* exalt thy Name,  
 And through the Town of *Bethlem* spread thy Fame,  
 And may the Seed which God shall give to thee  
 Of this young Woman, full as prosperous be,  
 As was the House of *Pharez* heretofore,  
 (*Pharez*, whom *Tamar* unto *Judah* bore.)



So he took *Ruth*, and as his Wife he knew her,  
And God was pleased, when he went in to her,  
To grant the Blessing of Conception,  
And she accordingly bare him a Son.  
Then said the Women, Blessed be the Lord!  
Bless thou him *Naomi*, who doth afford  
To thee this Day a Kinsman, which shall be  
Famous in *Israel*; and shall be to thee  
As the Restorer of thy Life again,  
And in thy drooping Age shall thee sustain:  
For that thy Daughter-in-Law, who loves thee well  
And in thy Sight doth Seven Sons excel,  
Hath born this Child. Then *Naomi* took the Boy  
To Nurse, and did him in her Bosom lay:  
Her Neighbours too, gave him a Name, for why,  
This Son, say they, is born to *Naomi*:  
They call'd him *Obed*, from whose Loins did spring  
*Jesse*, the Sire of *David*, *Israel's* King.

*The End of the Book of RUTH.*

## T H E

History of *Sampson*:*Judges, Chap. xiii.*

**W**Hen *Israel's* Sins th' Almighty did provoke,  
 To make them subject to *Philistine* Yoke  
 For forty Years: In *Zorab* dwelt a Man,  
 His Name *Manoah*, of the Tribe of *Dan*;  
 His Wife was barren, unto whom appeared  
 The Angel of the Lord, and thus declared:  
 Though thou, said he, art barren, time shall come  
 Thou shalt enjoy the Blessing of thy Womb;  
 Now therefore I intreat thee to refrain  
 From Wine, strong Drink, and things that are unclean.  
 For lo, thou shalt conceive and bear a Son,  
 Upon whose Head there shall no Razor come,  
 For he to God a Nazarite shall be,  
 And shall begin to set his People free  
 From the *Philistine* Yoke. The VWoman came  
 And told her Husband, she had seen a Man  
 Of God, his dreadful look made me, said she,  
 Think him an Angel of the Lord to be:  
 But I enquired not from whence he came,  
 Neither did he make known to me his Name:  
 But thus he said, Thou shalt conceive a Son;  
 Wherefore Strong Drink and Wine, see that thou shun,

And

And have a care that thou be not defil'd  
With things that are unclean ; for why, the Child  
Shall from his Separation from the Womb,  
Become a Nazarite, ev'n to his Tomb.  
*Manoab* then did supplicate the Lord,  
And said, O Lord, be pleas'd to afford  
This Favour unto me, to send again  
The Man of God, more fully to explain  
Thy Will to us, that we may rightly know,  
When this Child shall be born, what we must do.  
And to *Manoab's* Prayer God gave Ear,  
And to his Wife the Angel did appear  
Again, as she did in the Field retire,  
At such time as her Husband was not nigh her.  
And she made haste, and ran, and streight declared  
Unto her Husband, that the Man appeared  
Again, whom she had seen the other Day.  
*Manoab* then arose, and went his way,  
And when he came, he said, Art thou the Man  
That spakest to my Wife ? He said, I am :  
*Manoab* said, Now let thy Words be true :  
How shall we use the Child, what must we do ?  
Then said the Angel of the Lord, Let her  
Of all that I have charg'd her beware :  
She may not taste of what comes of the Vine,  
Nor may she drink strong Drink, or any Wine,  
Nor may she eat of things that are unclean,  
From all that I have said, let her refrain.  
*Manoab* said unto the Angel, stay  
With us, till we have dress'd a Kid, I pray.  
But he reply'd, though thou shalt me detain,  
I'll eat no Bread, but if thou dost design

A Sacrifice unto the Lord, then offer :  
 For ne'er till now, *Manoah* did discover  
 It was a Man of God he spake unto :  
 Then said he to the Angel, Let me know  
 Thy Name, that when these things shall be perform'd,  
 The Honour due to thee may be return'd.  
 Whereto the Man of God made this Reply,  
 Why askest thou, since 'tis a Mystery?  
 So he a Kid, and a Meat-Off'ring took,  
 And offer'd to the Lord upon a Rock :  
 And there the Man of God did wondrously,  
 The whilst *Manoah* and his Wife stood by :  
 For as the Altar did send up the Flame,  
 The Man of God ascended in the same :  
*Manoah* and his Wife stood looking on,  
 And on their Faces to the Ground fell down.  
 (But then the Angel did appear no more.)  
*Manoah* then knew who he was : Therefore  
 He said unto his Wife, Most surely we  
 Shall die, for we the Face of God did see.  
 But she reply'd, If God would such a thing,  
 He would not now accept our Offering,  
 Or would he have to us these things made known,  
 Or told us, as at this time he hath done.  
 And now (according to the Angel's Word)  
 The Woman bare a Son, to whom the Lord  
 Was pleas'd, his Blessing graciously to give ;  
 She call'd him *Sampson*, and the Child did thrive :  
 And lo ! the Spirit of the Lord began,  
 At times to move him in the Camp of *Dan*.

## CHAP. XIV.

**N**OW down to *Timnah* *Sampson's* Steps incline,  
Where seeing the Daughter of a Philistine,  
He came up and did of his Parents crave,  
That he in Marriage might the Woman have.  
Then thus his Father and his Mother said,  
'Mongst all thy Kin canst thou find ne'er a Maid;  
Nor yet among my People, fit to make  
A Wife, but thou wilt this Philistine take,  
Of Race uncircumcised? He replied,  
Get her for me, for I'm well satisfied.  
But neither of his Parents then did know,  
It was the Lord that moved him thereto,  
To seek a way to accomplish his Designs,  
Upon the then o'er-ruling Philistines.  
Then *Sampson* and his Parents both went down  
To *Timnah*, and as they came near the Town,  
Among the Vineyards a young Lion roar'd:  
Then on him came the Spirit of the Lord,  
And though unarm'd, he rent him like a Kid,  
But he discover'd not to them the Deed:  
And he went down, and with the Woman treated,  
And was well pleas'd to have the Match compleated.  
And in a while as he return'd again  
To take his Wife, behold, where he had slain  
The Beast, he there a Swarm of Bees set Eye on,  
And Honey in the Carcase of the Lion:  
He took thereof, and eating, on he went,  
And to his Parents did a part present,



And they did also eat, but did not know  
That from the Lion's Carcase it did flow.  
So down his Father went unto the Woman,  
And *Sampson* made a Feast, as it was common  
Among young Men. The Philistines provide  
Thirty Companions with him to abide;  
And *Sampson* said unto them, now behold,  
I have a Riddle for you to unfold,  
Which if you do before the Seven Days Feast  
Be ended, I will give to every Guest  
A Sheet and change of Garments, but if ye  
Cannot declare it, you shall give to me  
Full Thirty Sheets, and Thirty Changes too:  
Then said they, What's thy Riddle, let us know:  
And *Sampson* said, The Eater sent forth Meat,  
And from the Strong there came a thing most sweet.  
And they could not in Three Days find it out,  
Wherefore before the seventh came about,  
They said unto his Wife, Thou must entice  
Thy Husband to discover this Device,  
Least we burn thee, and all thy Father's House:  
Is it not so, that ye have called us  
To make a Spoil? And *Sampson's* Wife wept sore,  
And said, Thou dost but hate me, and no more;  
To put a Riddle to my Countrymen,  
And not tell't me: And he reply'd agen,  
I have not told my Father or my Mother,  
And shall I now to thee this thing discover.  
And she continually before him wept,  
During the time the Feasting Days were kept:  
And now behold it came to pass that he,  
By reason of her Importunity,



Did on the Seventh Day to her unfold  
 The Riddle, which she to her Brethren told;  
 And e'er the Sun went down, on that same Day,  
 The Philistines to *Sampson* thus did say,  
 What is more sweet than Honey? What more strong  
 Than is a Lion? And he said, How long  
 Would it have been, e'er you had understood  
 This thing, had you not with my Heifer plow'd?  
 Then came the Spirit of the Lord upon  
 Him, and he hasted down to *Askelon*,  
 And Thirty of the Philistines he slew,  
 And took their Cloaths, and gave the Garments due  
 To every one of them that had disclosed  
 The meaning of the Riddle he proposed,  
 And towards them his Anger fiercely burned,  
 And he unto his Father's House returned.  
 But *Sampson's* Wife was given unto one  
 What was his Friend and chief Companion.

## CHAP. XV.

**B**UT in a while, as *Sampson* visited  
 His Wife, in the Wheat Harvest with a Kid,  
 To her into her Chamber he would go,  
 The which her Father would not let him do;  
 But said, I thought that thou hadst quite forsook her,  
 Wherefore I gave consent, and thy Friend took her.  
 Dost not her Sister's Beauty hers exceed,  
 Though young? I pray then take her in her stead.

And *Sampson* said, I shall more blameless be  
Than they, though I shall do them injury :  
And then he caught Three hundred Foxes, and  
Turn'd Tail to Tail, and put a fiery Brand  
Between Two Tails, and setting fire thereto,  
Into the standing Corn he let them go ,  
And burnt both Shocks, and standing Corn and Vines,  
And all the Olives of the Philistines.

Then they enquired who this thing had done,  
And were inform'd , it was the *Timnite's* Son :  
Because his Father took his Wife away,  
And gave her his Companion to enjoy.  
And the Philistines came up, full of Wrath,  
And burnt with Fire, her and her Father both.  
And *Sampson* said though you have done this thing,  
A farther Evil I will on you bring,  
And my avenging Hand shall cease hereafter :  
And hip and thigh he smote them with great slaughter:  
And he return'd, and came up to the top  
Of *Etam*, and dwelt there upon the Rock.

Then the Philistines up to *Judab* went,  
And in the Vale of *Lehi* pitch'd their Tent.  
Then said the Men of *Judab* for what reason  
Are you come up against us at this season ?  
And they made answer, we are come to bind  
*Sampson*, to do to him in the same kind  
As he hath done to us: Then there went up  
Three thousand Men of *Judab* to the top  
Of the Rock *Etam*, and to *Sampson* said,  
Do'st thou not know that we have long obey'd  
The Philistines? Wherefore is it that thou  
Hast done this thing, to bring this Evil now,

Upon

Upon us, let us know it? Then said he  
 I did to them, as they have done to me:  
 Then said they we are come, and have brought bands,  
 To bind, and give thee up into their hands:  
 And he made answer, you shall swear unto me,  
 That you your selves no Injury will do me:  
 And they reply'd, No, no; we will but bind thee,  
 We will not kill thee, but to them resign thee.  
 And they took two new Cords, and therewith tied him,  
 And from the Rock where he abode convey him:  
 Whom when they to the Camp at *Lebi* brought  
 The Philistines against him gave a shout:  
 And mightily the Spirit of the Lord  
 Came on him, and like burning Flax each cord  
 That was upon his Arms became, the Bands  
 Were likewise separated from his Hands.  
 And he the Jawbone of an *As* espied.  
 And took and smote them till a Thousand died:  
 Then said he with an *As*'s Jawbone I  
 Have made mine Enemies in heaps to lie:  
 Behold I have destroy'd a Thousand Men  
 With this same worthless *As*'s Jaw: And when  
 He made an end to speak, it came to pass  
 He cast away the Jawbone of the *As*,  
 And said, Now let the place where this was done  
 Be by the Name of *Ramath-Lebi* known.  
 And he was fore a thirst, and to the Lord  
 He cried, and said, O Lord, thou didst afford  
 This great Deliverance, and now shall I,  
 By reason of my Thirst fall down and die,  
 And fall into the most accursed Hands  
 Of these uncircumcis'd Philistine Bands?

But

But God was pleas'd to cleave an hollow place,  
 Within the Jaw, from whence did Water pass:  
 Whereof when he had drank, his Spirit came  
 As heretofore, and he reviv'd again:  
 Wherefore that place, which is in *Lebi*, bore  
 Unto this Day the Name of *En-hakkore*.  
 And in the Days the Philistines bore sway,  
*Israel* for Twenty Years did him obey.

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## CHAP. XVI.

**T**Hen down to *Gaza* *Sampson* went, and there  
 Seeing an Harlot, went in unto her.  
 And when the Gazites heard he was come thither:  
 Straightway they gathered themselves together  
 To compass him about, and lay in wait  
 All Night, to take him in the City Gate,  
 And they were still all Night for why? say they,  
 To morrow we shall kill him when 'tis Day.  
 And he till Midnight lay, and then arose,  
 And with the City Gates away he goes,  
 Bearing the Posts, and bar and all away,  
 And on an Hill near *Hebron* did them lay.  
 And afterward it came to pass he saw,  
 And lov'd a Woman named *Delilah*,  
 Who in the Vale of *Sorek* dwelt, to whom  
 There did the Lords of the Philistines come,  
 And said, if thou wilt but entice him to reveal  
 Where lies his Strength, and which way we may deal  
 With

With him, to bind him, to afflict him, we  
Each one will give a great reward to thee.  
And she to *Sampson* said, I pray thee, tell  
Wherein thy Strength doth other Men excel,  
And how thou may'st be bound: And he reply'd,  
If they with Seven green Withs that ne'er were dried,  
Shall bind me Hand and Foot, I shall be then  
As weak and impotent as other Men.  
Then the Philistine Lords for her provide  
The Seven green Withs which never had been dried,  
And she therewith did bind him, (now there were  
Men lying in wait, whom she had placed there)  
Then she cry'd out, and said, Now *Sampson* stand  
Thy ground, for the Philistines are at hand.  
And straight he brake the Withs, and they became  
Like to a thred of Tow when toucht with flame:  
So was his Strength not found out. Then said she,  
*Sampson*, behold, thou hast deceived me,  
And told me Lyes: Therefore no longer blind me,  
But tell, I pray thee, wherewith I may bind thee:  
Bind me with Ropes that ne'er were us'd, said he;  
Then weak as other Men are, shall I be:  
She therefore took New Ropes, and bound him, and  
Cry'd, *Sampson*, the Philistines are at Hand:  
(And in the Chamber there were Men lay hid)  
And from his Arms he brake them like a Thread.  
Then said she, Thou hast mock'd me hitherto,  
And told me Lyes: Now tell we what to do  
To bind thee. He reply'd, Thou with the Web  
Must interweave the Seven Locks of my Head.  
Then she his Locks did fasten with the Pin,  
And said, the Philistines are coming in,



Shift, *Sampson*, for thy self; then he awoke,  
And Pin and Web, and all away he took.  
Then said she, How canst thou pretend to love me,  
When thus thy Doing towards me disprove thee?  
For now, behold, thou hast deceiv'd me thrice,  
And hast not told me where thy great Strength lies.  
At length his Soul being vext exceedingly,  
By reason of her Importunity :  
He told the Secrets of his Heart, and said,  
Never yet Razor on my Head was laid ;  
For I have been to God a Nazarite,  
Even from the Day that first I saw the Light :  
Wherefore like other Men, if I am shaven,  
I shall be weak, and of my Strength bereaven.  
And when she saw that he had told her all  
The Secrets of his Heart, she sent to call  
The Lords of the Philistines, Come, said she,  
This once, for now he hath made known to me  
The very Truth. Then they came up together,  
And brought the Money in their Hands to give her.  
Then down to sleep upon her Knees she laid him,  
And call'd a Man, who of his Locks betray'd him,  
And to afflict him she began, and then  
His Strength became like that of other Men:  
Then said she, *Sampson*, thy Philistine Foes  
Are just at hand : And he from sleep arose,  
And as at other times went forth to shake him,  
Not knowing that the Lord did now forsake him.  
But the Philistines seized him, and brought  
Him down to Gaza, having first put out  
His Eyes, and did with brazen Fetters bind  
And made him in the Prison-House to grind.

Howbeit



Howbeit the Hair upon his Head began,  
After he had been shaved, to grow again.  
Then the Philistine Lords together met,  
And a Thanksgiving day apart they set,  
For to rejoice, and unto *Dagon* pay  
Their highest Service, For our God, say they,  
Did this: And when the People did behold  
Poor Captive *Sampson*, they their God extoll'd,  
And said, our God, Hath given into our hand,  
Him that destroy'd us, and laid waste our Land.  
And in their height of Mirth, they sent to call  
*Sampson*, to come and make sport for them all.  
And from the Prison-House they brought him, and  
Between the Pillars they set him to stand;  
And there he made them Sport. Then to the *Lad*,  
That led him by the Hand, thus *Sampson* said,  
Let me now feel the Pillars that sustain  
The House, that I my self thereon may lean.  
Now in the House there was a mighty Throng  
Of Men and Women gather'd, and among  
Them, all the Lords of the Philistines were:  
Besides, upon the Roof there did appear,  
About Three thousand Men and Women, who  
Beheld, while *Sampson* made them sport below.  
And *Sampson* calling on the Lord did say;  
O Lord, my God, remember me, I pray,  
This once give Strength, that I aveng'd may be  
Of those Philistines who have blinded me.  
And with his Right-hand and his Left, he held  
Two middle Pillars which the House upheld;  
And said, Let me with the Philistines die,  
And then he bow'd himself most mightily:

And down the House fell on the Lords, and all  
The People that were in't: So that the fall  
Thereof, slew at his Dying many more,  
Than he had slain in all his Life before.  
Then did his Brethren, and his Kinsfolks come  
And took him up, and brought him with them home,  
And laid him in his Father's Sepulchre,  
When he had judged *Israel* twenty Year.

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CHRIST'S

CHRIST'S *Sermon on the Mount**Matth. Chap. V.*

**A**ND *Jesus*, seeing the Multitudes, ascended  
Up to a Mount, where sitting, and attended  
By his Disciples; he began to Preach,  
And on this manner following did them teach.  
Blessed are all such as are poor in Spirit,  
For they the Heav'nly Kingdom do inherit.  
Blessed are they that Mourn: For in the stead  
Thereof shall Comfort be administred.  
Blessed are they, whose Meekness doth excel:  
For on the Earth their Portion is to dwell.  
Blessed are they, who after Righteousness  
Hunger and Thirst: For they shall it possess.  
Blessed are they, for they shall Mercy find,  
Who to do mercifully are enclin'd.  
Blessed are all such as are pure in Heart:  
For God his Presence shall to them impart.  
Blessed are they that do make Peace: For why?  
They shall be call'd the Sons of the Most High.  
Blessed are they which suffer for the sake  
Of Righteousness: For they of Heav'n partake.  
Blessed are ye, when Men shall falsely speak  
All kind of Ill against you for my sake,  
And shall revile, and persecute you sore;  
Rejoyce, and be exceeding glad therefore:  
For your Reward in Heav'n will be great:  
For thus of Old they did the Prophets treat.

Ye

Ye are the Salt o' th' Earth; but wherewith must  
 The Salt be season'd when the savour's lost?  
 It is from thenceforth good for nothing, but  
 To be cast out, and trodd'n under foot.  
 Ye are the Light o' th' World: A City set  
 Upon an Hill cannot be hid: Nor yet  
 Do Men a Candle with a Bushel cover,  
 But set it where it lights the whole House over.  
 So shine your Light, your Good Work's seen there:  
 Men may your Heavenly Father Glorifie.  
 Think not that to destroy the Law I came,  
 Or Prophets; no, but to fulfil the same.  
 For till the Heav'n and Earth shall pass away,  
 One jot or tittle from the Law, I say,  
 Shall never pass, till all shall be complete.  
 Whoso therefore presumes to violate,  
 One of these least Commands, and teacheth so,  
 Shall in God's Kingdom be accounted low:  
 But he that doth, and teacheth them likewise,  
 Shall in God's Kingdom have great Dignities.  
 For I declare unto you, that unless  
 You shall exceed the *Scribes* and *Pharisees*  
 In Righteousness: You shall on no condition,  
 Into the Heavenly Kingdom gain admission.  
 Ye've heard 'twas said of Old; *Thou shalt not kill*:  
 And he incurs the Judgment who shall spill  
 His Brothers Blood: But I to you declare,  
 That he that's wroth without a cause, shall bear  
 The Judgment: Likewise of the Council he  
 That sayeth *Racha* shall in danger be:  
 But whoso'er shall say thou Fool, the same  
 Shall be in danger of Eternal Flame.

When therefore to the Altar thou dost bring  
 Thy Gift, and there remembreſt any thing  
 Thy Brother hath againſt thee: Leave it there  
 Before the Altar, and come thou not near,  
 Till thou haſt firſt made Reconciliation,  
 Then may'ſt thou come and offer thine Oblation.  
 Make an Agreement with thine Adverſary  
 Whilſt thou art in the way, and do not tarry;  
 Left he at any time deliver thee  
 Unto the Judge, and by the Judge thou be  
 Unto the Officer forthwith reſign'd,  
 And to Impriſonment thou be confin'd;  
 I do affirm thou ſhalt not be enlarg'd,  
 Till thou the utmoſt Farthing haſt diſcharg'd.  
 Ye've heard, that they of Old did teſtifie,  
 That Men ſhould not commit Adultery:  
 But I pronounce him an Adulterer,  
 Who views a Woman to luſt after her.  
 And if thy Right Eye ſhall offensive be,  
 Pluck thou it out and caſt the ſame from thee;  
 For it is better loſe one, than that all  
 Thy Members ſhou'd into Hell Torments fall.  
 And if thy Right Hand doth offend cut off it,  
 And caſt it from thee, for it will thee profit  
 Much rather, that one of thy Members ſell,  
 Than that they ſhould be all condemn'd to Hell.  
 It hath been ſaid, whoſo away ſhall force  
 His Wife, ſhall give her a Bill of Divorce:  
 But whoſoe'er ſhall put his Wife away,  
 Except for Fornication's ſake, I ſay,  
 Makes her Adult'reſs, and who Marries her,  
 So put away, is an Adulterer.



Again: Ye've heard, Thou shalt not be forsworn,  
Was ancient Doctrine, but thou shalt perform  
Unto the Lord thine Oaths: But I declare,  
That you shall not at all presume to Swear,  
Neither by Heaven, for it is Gods Throne;  
Nor by the Earth, for his Foot stands thereon:  
Neither Swear by *Jerusalem*, for why?  
It is the City of the King Most High:  
Nor Swear thou by thine Head, for thou canst make  
No Hair thereof to be or white or black:  
But let Yea, yea; Nay, nay, in Speech suffice,  
For what is more from Evil doth arise.  
Ye've heard, it hath been said; Eye for an Eye,  
And Tooth for Tooth: But I do testifie,  
That you shall not resist; but let him smite  
Thy left Cheek also, who assaults thy right.  
And if that any by a Law-Suit shall  
Demand thy Coat, let them have Cloak and all.  
And whosoever compelleth thee to go  
A Mile, refuse not to go with him two.  
Give him that asketh, and from him that may  
Have need to borrow, turn not thou away. (Friend  
Ye've heard, 'twas said: That thou shalt love thy  
And hate thy Foe: But let your love extend  
Unto your Enemies: Thus I declare,  
Bless them that Curse, do good to them that bear  
Ill will, and for your Persecutors pray,  
And them that do reproach you; that you may  
Be Children of your Father that's in Heaven;  
For he on good and bad alike hath given  
His Sun to rise, and in like manner doth  
Send Rain upon the Just and Unjust both.

For what is your Reward, if you love them  
That love you? Do not *Publicans* the same?  
And if your Brethren only you salute,  
What more than they do ye? They also don't sin:  
I will therefore that you be perfect, ev'n  
As is your Father perfect that's in Heav'n.

CHAP. VI.

**T**ake heed you do not your Alms-deeds bestow  
Before Men, purposely to make a show;  
For then there will no recompence be given  
Unto you of your Father that's in Heaven:  
With sound of Trumpet do not thou therefore  
Proclaim what thou art giving to the Poor;  
As is the manner of the Hypocrites  
To do i'th' Synagogues, and in the Streets;  
That Men may give them Praises. Verily  
They have their Recompence I testify.  
But when thou dost Alms, let thy left hand know  
Not what thy right hand is about to do:  
That giving secretly, thy Father may,  
Who sees in secret openly repay.  
And when thou Pray'st be not as Hypocrites;  
For they love in the corners of the Streets,  
And in the Synagogues to stand and Pray,  
There to be seen: They've their Reward I say.  
But thou, when thou dost make thy Prayer, go thee  
Into thy Closet, shut thy Door unto thee,

And there in secret to thy Father cry,  
 Who seeing thee shall reward thee openly.  
 But when ye Pray use not vain Repetitions,  
 As Heathens do, for they think their Petitions  
 Prevail, when they the same do multiply:  
 Be ye not like to them therefore; for why;  
 Your Father knows what things you need before  
 You ask him, on this wise pray ye therefore.

“ Our Father which art in Heav’n, thy Name alone  
 Be hallowed. Thy glorious Kingdom come.  
 Thy Will be done on Earth as ’tis in Heav’n.  
 Give us this day our daily Bread. And ev’n  
 As we remit our Debtors, grant Remission  
 To us. And lead us not into Temptation,  
 But from all Evil do thou us deliver;  
 For th’ Kingdom, Pow’r and Glory’s thine for ever.

*Amen.*

For if you do forgive Men that offend,  
 Your Heavenly Father will to you extend  
 Forgiveness; but if not, nor will he spare,  
 At any time when you Offenders are.  
 Moreover when you Fast beware lest you  
 Look sad, as Hypocrites are wont to do;  
 For they disguise their Faces, that they may  
 Appear to Fast: They’ve their reward I say.  
 But thou, when thou dost Fast, anoint thine Head  
 And wash thy Face, that undiscovered  
 Thy Fasting may be unto Men, but rather  
 That thou be seen in secret of thy Father:  
 And then thy Father who in secrecy  
 Beholds thee, shall reward thee openly.

Lay not up Treasure for your selves in store  
 Upon the Earth, where Moth and Rust devour,  
 And where by Thieves you may be quite bereaven.  
 But lay up Treasure for your Selves in Heav'n,  
 Where neither Moth, nor Rust, nor Thieves can enter;  
 For where's your Treasure there your Hearts will  
 The Eye's the-light o'th' Body, which if right (center,  
 Then thy whole Body will be full of Light:  
 But if thine Eye be evil, then there will  
 A total Darkness thy whole Body fill.  
 If therefore all the Light that is in thee  
 Be Darkness, How great must that Darkness be?  
 No Man can serve Two Masters, either he  
 Will hate one, and love t'other, or will be  
 Faithful to one, and t'other will forego.  
 Ye cannot serve both God and Mammon too.  
 Take no thought therefore for your Life, I say,  
 What you shall eat or drink; or how you may  
 Your Bodies cloath: Is not the life much more  
 Than meat, is not the Body far before  
 The cloaths thereof? behold the fowls o'th' air,  
 Nor sow nor reap, nor take they any care:  
 How they provision into barns may gather;  
 Yet they are nourish'd by your Heavenly Father:  
 Are ye not worth much more? Which of you can  
 By taking thought add to his height one span?  
 And why for raiment are ye taking thought?  
 See how the Lilies grow, they labour not,  
 Nor do they spin; yet *Solomon*, I say,  
 In all his Pomp had no such gay Array.  
 If in the Field God so doth cloath the Grass,  
 Which is to Day, and doth to Morrow pass

Into the Oven, shall he not therefore  
 O ye of little Faith, cloath you much more?  
 Take no thought therefore, saying, What shall we eat,  
 Or drink, or where shall we our Raiment get?  
 (For thus the Heathen People use to do)  
 For that you need them doth your Father know.  
 But seek God's Kingdom, and his Righteousness  
 First, and then all these things you shall possess.  
 Be not then exercis'd with Care and Sorrow,  
 In making Preparation for the Morrow;  
 The Morrow shall things for it self prepare:  
 Sufficient to the Day is each Day's Care.

## CHAP. VII.

Judge not that you may not be judg'd; for even  
 As you pass Judgment, Judgment shall be given:  
 And with such Measure as you meet to Men,  
 It shall be measur'd unto you agen.  
 And why dost thou take notice of the Mote  
 That's in thy Brother's Eye, but dost not note  
 The Beam that's in thine own? How wilt thou say  
 Unto thy Brother, let me take away  
 The Mote that's in thine Eye, when yet 'tis plain  
 The Beam that's in thine own doth still remain?  
 First cast away the Beam, thou Hypocrite,  
 From thine own Eye, so shall thy clearer Sight  
 The better be enabled to descry,  
 And pluck the Mote out of thy Brother's Eye.

Give



## Scriptural Poems.

Give not to Dogs the things that are Divine,  
Neither cast ye your Pearls before the Swine,  
Least that they should their Feet them trample under,  
And turn upon you, and rent you asunder.  
Ask, and obtain, seek, and ye shall find; do ye  
Knock, and it shall be opened unto ye:  
For he that seeks, shall find, that asks, obtain,  
And he that knocks, shall an Admittance gain.  
Or what Man is there of you, if his Son  
Shall ask him Bread, will he give him a Stone?  
Or if he ask a Fish, will he bestow  
A Serpent? If then ye being evil know  
To give your Children good Gifts, how much rather  
To them that ask him, shall your Heav'nly Father?  
Then what you wou'd Men shou'd to you, so do  
To them: for that's the Law and Prophets too.  
Enter in at the strait Gate, for the Road  
That doth unto Destruction lead is broad,  
And wide the Gate, and many there be that  
Enter therein: because strait is the Gate,  
And narrow is the way that is inclin'd  
To Life, and which there are but few that find.  
False Prophets shun, who in Sheeps Cloaths appear,  
But inwardly devouring Wolves they are:  
Ye by their Fruits shall know them. Do Men either  
Pluck Grapes of Thorns, or Figs of Thistles gather?  
Even so each good Tree good Fruit will produce;  
But a corrupt Tree Fruit unfit for use:  
A good Tree cannot bring forth evil Food,  
Nor can an evil Tree bear Fruit that's good:  
Each Tree that bears not good Fruit's hewen down  
And burnt; thus by their Fruits they shall be known.

Not every one that saith Lord, Lord, but he  
 That doth my Heav'nly Father's Will, shall be  
 An Heir of Heaven : many in that day  
 Will call Lord, Lord, and thus to me will say ;  
 Have we not Prophetied in thy Name ?  
 Cast Devils out, done Wonders in the same ?  
 And then will I profess I know you not :  
 Depart from me ye that have Evil wrought.  
 Whoso therefore these Sayings of mine doth hear,  
 And doth them, to a Wise Man I'll compare,  
 The which upon a Rock his Building founded ;  
 The Rain descended and the Floods surrounded,  
 The Winds arose, and gave it many a shock,  
 And it fell not, being founded on a Rock.  
 And ev'ry one that hears these Sayings of mine,  
 And not to do them doth his Heart encline,  
 Unto a Foolish Man shall be compar'd,  
 Who his Foundation on the Sand prepar'd ;  
 The Rain descended and the Floods were great,  
 The Winds did blow, and vehemently beat  
 Against that House ; and down the Building came,  
 And mighty was the downfal of the same.  
 And now when *Jesus* thus had finished  
 His Sayings, the People were astonished  
 Thereat : for not as do the Scribes taught he  
 Them, but as one that had Authority.

*The End of Christ's Sermon on the Mount.*

T H E

THE  
Prophecy of *Jonah*.

## CHAP. I.

**N**OW unto *Jonah*, old *Amittai*'s Son,  
Thus did the Word of the Almighty come,  
And said, Arise ; Go thou forthwith & cry  
'Gainst that great City *Nineveh* ; for why,  
The Sins thereof are come up in my sight.  
But he arose, that he to *Tarshish* might  
Flee from God's Presence ; and went down & found  
A Ship at *Joppa* unto *Tarshish* bound :  
He paid the Fare, and with them went on board  
For *Tarshish*, from the Presence of the Lord.  
But the Almighty a great Wind did raise,  
And sent a mighty Tempest on the Seas,  
So that the Ship was likely to be broken.  
Then were the Mariners with Horror stricken ;  
And to his God they cried ev'ry one ;  
And over-board was the Ships lading thrown  
To lighten it : but down into the Ship  
Was *Jonah* gone, and there lay fast asleep.  
So to him came the Master and did say,  
What meanest thou, O Sleeper ! Rise and pray  
Unto thy God, and he perhaps will hear,  
And save us from the danger that we fear.

Then

Then said they to each other, come, let's try,  
 By casting Lots, on whom the Fault doth lie,  
 In bringing all this evil now upon us.  
 So they cast Lots, and the Lot fell on *Jonas*.  
 Then said they, we intreat thee let us know,  
 For whose cause we this evil undergo,  
 Whence comest thou? What is thine Occupation?  
 What Country-man art thou? And of what Nation?  
 And unto them himself he did declare,  
 And said, I am an *Hebrew*, and do fear  
 The Living Lord, the God of Heaven, who  
 Alone hath made the Sea and dry Land too.  
 Then were the Men exceedingly afraid;  
 And, wherefore hast thou done this thing? they said  
 (For they did understand he did forgo  
 God's Presence, for himself had told them so.)  
 What shall we do unto thee then they said,  
 That so the raging of the Sea be stay'd?  
 (For it did rage and foam.) Take me, said he,  
 And cast me over board into the Sea;  
 So shall the Sea be calm, for on my score  
 I know it is, that thus the Waves do roar.  
 Nevertheless they rowed hard to gain  
 The Land, but all their labour was in vain;  
 So much against them did the Tempest bear.  
 Wherefore they the Almighty did entreat,  
 And said, we do beseech thee, and we pray,  
 O Lord, that thou would'st not upon us lay  
 The charge of guiltless Blood, nor let it be,  
 That now we perish, on th' account that we  
 Take this Man's Life away; for thou alone,  
 As it hath pleased thee, O Lord, hast done.

So they took *Jonah* up, and to the Seas  
Committed him, then did the Tempest cease.  
Then did the Dread of the Great God on high,  
Seize on the Mariners exceedingly.  
And they did offer up a Sacrifice,  
And vowed Vows unto the Lord likewise.  
And now the Lord for *Jonah* did contrive  
A mighty Fish, to swallow'im up alive,  
And in the Fish's Belly for the space  
Of three days and three nights, poor *Jonah* was.

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## CHAP. II.

U Nto the Lord his God then *Jonah* pray'd  
Out of the Belly of the Fish, and said,  
By reason of Affliction which lay sore  
Upon me, I the Lord God did implore,  
And he gave Ear ; and from Hell's Belly I  
Cry'd unto thee, and thou, Lord, heard'st my Cry ;  
For thou into the Deep hadst cast me out,  
And there the Floods did compass me about,  
In the midst of the Sea, thy Waves were sent,  
And all thy Billows which my Head o'er went.  
Then said I though thy Presence hath forsook  
Me, to thy Holy Temple will I look.  
The Waters compassed about my Soul,  
And the great Deeps did round about me rowl,  
The Weeds were wrapt about my Head, I went  
Down to the bottom of the Element ;

The



The Earth with her strong Bars surrounded me,  
 Yet thou, O Lord, from Death hast set me free.  
 When my Soul fainted, on the Lord I thought,  
 And to thee to thy Temple then was brought  
 My Pray'r. They their own Mercies do despise,  
 Who have regard to lying Vanities.  
 But with the Voice of my Thanksgiving, I  
 Will offer Sacrifice to thee on high,  
 And pay my Vows which I have vow'd each one,  
 For why? Salvation's of the Lord alone.  
 And now the Fish, as God did give Command,  
 Did vomit *Jonah* out upon dry Land.

### CHAP. III.

**A**N D now the Second time to *Jonah* came  
 God's Word, and said, Arise, go and proclaim  
 To that great City *Nineveh*, what I  
 Have heretofore commanded thee to cry.  
**S**o *Jonah* rose up, and prepar'd to go  
 To *Nineveh* as God had bid him do ;  
 (Now was the City *Nineveh* so great,  
 That it was three days Journey long compleat)  
 And as into the City *Jonah* made  
 His first days Journey, he cry'd out, and said,  
 When forty days shall be expir'd and past,  
 This City *Nineveh* shall be laid waste.  
 Then did the Ninevites with one accord,  
 Believe this was the Message of the Lord,

And

And did proclaim a Fast, and every one,  
From greatest to the least, put Sackcloth on:  
For to the King this News was quickly flown,  
And he arose, and came down from his Throne,  
And having laid aside his Robes of State,  
He put on Sackcloth, and in Ashes sate:  
And issuing out his Royal Proclamation,  
And through the City making Publication  
Thereof, (being by the King and Council sign'd)  
A solemn and a general Fast enjoin'd,  
And said, I will, That neither Man nor Beast,  
Nor Flock, nor Herd, shall their Provision taste:  
But let them all put Sackcloth on, and cry  
Unto the Lord with greatest fervency;  
Yea, let them all their evil Ways refrain,  
And from the Violence which they retain.  
Who knows if God will yet be pleas'd to spare,  
And turn away the Evil that we fear?  
And God beheld their Works, and saw that they  
Had turned from the Evil of their Way:  
And God turn'd from his Wrath, and did revoke  
The dreadful Judgment whereof he had spoke.

## C H A P. IV.

**B**UT hereat *Jonab* was extreemly vext,  
And in his mind exceedingly perplext:  
And to the Lord his God he pray'd, and said,  
O Lord, I pray thee, was not I afraid

Of

Of this, when I was yet at home? Therefore  
 I unto *Tarshish* took my flight before:  
 For that thou art a gracious God I know,  
 Of tender Mercy, and to Anger slow,  
 Of great Compassion, and dost oft recal  
 The Evil thou dost threat Mankind withal:  
 Now therefore, Lord, I earnestly do pray  
 That thou wouldst please to take my Life away,  
 For I had better die than live. Dost thou  
 Do well, said God, to be so angry now?  
 So then out of the City *Jonah* went,  
 And on the East-side of it made a Tent,  
 And underneath the shade thereof he sat,  
 Expecting what would be the City's Fate:  
 And over *Jonah's* Head behold, the Lord  
 Prepar'd, and caused to come up, a Gourd  
 To shadow him, and ease him of his Grief;  
 And *Jonah* was right glad of this Relief.  
 But God a Worm sent early the next day,  
 Which smote the Gourd, it withered away:  
 And when the Sun arose it came to pass,  
 That God a vehement East wind did raise;  
 Besides, the Sun did beat upon his Head,  
 So that he fainted, saying, would I were dead,  
 For it is better for me now to die,  
 Than thus to lead my Life in Misery.  
 And to distressed *Jonah*, said the Lord,  
 Dost thou well to be angry for the Gourd?  
 And he unto the Lord made this Reply,  
 I do well to be angry even to die.  
 Thou hast had pity, *Jonah*, on the Gourd,  
 For which thou didst not labour, said the Lord,

Nor madest it to grow, which also came  
Up in a Night, and perish'd in the same:  
And should not I extend my gracious Thy  
To *Nineveh*, so populous a City,  
Where more than Sixscore thousand Persons dwell  
Who twixt their Right-hand, and their Left, can tell  
No difference, wherein are also found  
Cattle which do in Multitudes abound?

Gen. Chap. xxxviii.

**The End of the Prophecy of JONAH.**

Amongst whom was one to please in his sight:  
Who by the Lord was sent to Nineveh,  
To preach the Gospel to that wicked City,  
Which was so full of sin and iniquity.  
The Lord said unto him, Arise and go,  
And preach unto this people, saying,  
Repent ye now from your evil ways,  
For the Lord hath repented of his wrath  
Against Nineveh. And he went,  
And preached as he was commanded.  
The Lord said unto him, Go and  
preach unto this people, saying,  
Repent ye now from your evil ways,  
For the Lord hath repented of his wrath  
Against Nineveh. And he went,  
And preached as he was commanded.

THE  
LIFE of JOSEPH,  
TAKEN

Out of the latter Part of the Book of  
*Genesis*, Chap. xxxvii.

WHEN *Jacob* from his Brother *Eſau* fled,  
He by the Hand of Providence was led  
To *Padan-aram*, in *Aſſyria*, where  
He ſerv'd his Uncle *Laban* twenty year ;  
During which time he was in all things bleſt,  
And with a num'rous Iſſue 'mongſt the reſt :  
Amongſt whom none ſo pleaſing in his ſight  
As *Joſeph* was, who was his chief delight :  
Who by the time that *Jacob* was return'd  
Into the Land, where's Fathers had ſojourn'd,  
Was full arriv'd at ſeventeen years of Age ;  
And by his Hopefulneſs did then preſage,  
He was indued with a noble Mind,  
That would to vertuous Actions be inclin'd ;  
For being ſent to feed his Father's Flock,  
Among his Brethren, he great notice took  
Of what they did , and if in any ſort  
They did amiſs, he thereof made report  
Unto his Father, and did thus create  
His Father's favour, but his Brethren's hate.

His



His Father lov'd him better than the rest,  
 As being the Son wherewith his Age was blest :  
 And that his Kindness might the more appear,  
 Made him a party colour'd Coat to wear.  
 But as it often haps, his Father's Love  
 Did in his Brethren greater Hatred move :  
 But that which most incens'd them was his Dreams,  
 By which, in a Prophetick way, he seems  
 Their low Submission, and his future State  
 Of Greatness, plainly to Prognosticate.  
 For to his Brethren thus his Dreams he told,  
 And said, as we were binding Sheaves, behold,  
 My Sheaf arose and stood up in the Field;  
 And all your Sheaves stood round about, to yield  
 Obeisance unto mine : And what, must we  
 Indeed, say they, be subject unto thee ?  
 Their Wrath increas'd, this added to his Crime,  
 And *Joseph* dreamed yet a second time;  
 And said, Behold, I saw the Sun and Moon,  
 And the eleven Stars to me fall down  
 At which his Father highly was offended,  
 And for these words, the Lad he reprehended,  
 And said, fond Youth, Dost thou pretend to shew  
 That I, thy Mother, and thy Brethren too,  
 Must all submit to thee ? Thou dost but dream  
 But *Jacob* kept his words, and thought of them.  
 Now *Jacob's* Sons did feed their Flocks in *Shechem*,  
 And he desired *Joseph* to go seek 'em,  
 And find them out, and come again and tell  
 If all things with them and their Flocks were well.  
 So *Joseph* went, and wander'd here and there,  
 But could not find out where his Brethren were.

Untill a Man had told him their Intent  
 Of going to *Dothan*, where he also went.  
 And when his Brethren at a distance saw him,  
 They held a Consultation how to slay him,  
 And said, here comes the Dreamer, we shall see  
 What the Event of all his Dreams will be;  
 For we will kill, and in a Pit will hide him,  
 And say some Beast or other hath destroy'd him.  
 But *Reuben* somewhat tend'rer than the rest,  
 Endeavour'd to perswade them to desist  
 From Murder, saying, Into this Pit let's cast him,  
 And this he said in hopes to have releas'd him.  
 And now when *Joseph* came not dreading ought,  
 They strip'd him of his party colour'd Coat,  
 And led him to a Pit that was hard by,  
 And threw him into't, but the Pit was dry.  
 And sitting down to eat, they chanc'd to spy,  
 A Company of *Ishmaelites* pass by, (lading,  
 Who with *Balm*, *Myrrh*, and *Spice*, their *Camels*  
 From *Gilad* came, and were to *Egypt* Trading:  
 Then *Jadab* said, 'Twill do us little good  
 To slay our Brother, and conceal his Blood;  
 Come therefore, Brethren, be advis'd by me,  
 Let's sell him to these *Ishmaelites*, for he  
 Is our own *Flesh*, and 'tis a cruel Deed,  
 To kill him, and to this they all agreed.  
 Their Brother then out of the Pit they hale,  
 And to these Merchants offer'd him to sale:  
 Who, him for twenty Silver Pieces bought,  
 And with them to the Land of *Egypt* brought.  
 But *Reuben* ignorant of what was done,  
 Came to the Pit, and seeing the Lad was gone,

He rent his Cloaths in a great Consternation,  
 Returning back with heavy Lamentation.  
 And now that they might make their Story good  
 They kill'd a Kid, and dipped in the Blood  
 Their Brother *Joseph's* Coat, and home they came,  
 And to their Father's view expos'd the same,  
 And said, this we have found, now thou dost know  
 Whether it be thy Son's Coat, yea or no.  
 And *Jacob* knew the Coat full well, and said,  
 Now hath some evil Beast devour'd the Lad;  
*Joseph* is torn in Pieces without doubt,  
 For, too, too well I know this is his Coat.  
 He rent his Cloaths, and putting Sackcloth on,  
 He for a long time mourned for his Son.  
 His Children striving to assuage his Grief  
 Endeavour'd to administer Relief:  
 But he refus'd, and said, Since he is gone,  
 I will in Sorrow to the Grave go down.  
 Such Lamentation made he for his Son.

CHAP. XXXIX.

AND now these Merchants Sons of *Ishmael*,  
 Again did poor afflicted *Joseph* sell,  
 To an Egyptian, named *Potiphar*,  
 The Captain of King *Pharaoh's* Men of War  
 And God was with him, and did greatly bless,  
 And crown his Undertaking with Success:

Whereof his Master being well aware,  
 Committed all he had to *Joseph's* care ;  
 And made him Overseer of his House,  
 And from the time his Master us'd him thus,  
 The Lord was pleas'd to give him to partake,  
 Of many Blessings ev'n for *Joseph's* sake:  
 So that with Plenty he was hedg'd about,  
 And prospered within Door and without :  
 Such was his Master's Love, and he so Just,  
 That all things were committed to his Trust.  
 Now *Joseph* was grown up to manly Stature,  
 Of goodly Presence, and most comely Feature.  
 Wherefore his Mistress with a lustful Eye,  
 Beheld his Beauty, and resolv'd to try,  
 If so unchaste Embraces she could gain  
 The Youth, but her Endeavours prov'd in vain :  
 For he refus'd, and said, My Master knows  
 In all the House of nothing that he owes ,  
 For his Concerns are all at my dispose :  
 There's not a thing that he hath kept from me,  
 But all is in my hand save only thee;  
 Then how can I commit so foul a Fact,  
 And the Displeasure of my God contract ?  
 Yet still she sued, and still did he deny her,  
 Refusing to be with her, or lie by her.  
 Now on a time when all the Men were gone  
 Out of the House, and she was left alone :  
 And *Joseph* at that Instant coming in,  
 About some Business he'd to do within ;  
 She took Advantage of their being together,  
 And held his Cloaths to force him to lie with her.

But *Joseph* strove, and from her hands got loose,  
 And left his Coat, and fled out of the House.  
 And when she saw that he had made's Escape,  
 She call'd her Servants, and proclaim'd a Rape:  
 Come see now how this Hebrew Slave, said she,  
 Your Master's Favourite, hath affronted me;  
 He came to violate my Chastity,  
 And when he heard that I began to cry,  
 And call for help, afraid lest you should find him,  
 He's fled, and left his Garment here behind him.  
 And now to give her words the greater credit,  
 Untill her Husband's coming home, she hid it,  
 To whom she spake, and said, Why hast thou brought  
 This Hebrew here, to set me thus at nought?  
 The Slave attempted to defile my bed,  
 And when I cry'd, he left his Coat and fled,  
 See here it is. Which when he saw, and heard  
 The heavy Acculation she preferr'd,  
 He was exceeding wroth at his Behaviour,  
 And utterly casheir'd him from his Favour;  
 Nay more, he cast him into Prison, where  
 In Fetters bound King *Pharaoh's* Prisoner's were.  
 But *Joseph's* God, who never yet forsook  
 Him in Extremity, was pleas'd to look,  
 With great Compassion on his Injuries,  
 And gave him Favour in the Keeper's eyes;  
 So that he was intrusted with the care  
 And charge of all the Pris'ners that were there:  
 All were committed unto *Joseph's* hand,  
 And what was done, was done at his command.  
 The Prison-keeper took no care at all,  
 Of ought that he intrusted him withal,



Because he saw that God was with him, and  
All things did prosper that he took in hand.

## CHAP. XL.

**A**ND now whilst *Joseph* in Confinement lay,  
It came to pass upon a certain day,  
That *Pharaoh* King of *Egypt*, being wroth  
With his chief Butler, and chief Baker both,  
For their Offences, put them both in Ward,  
In the House of the Captain of the Guard:  
Into the Place where *Joseph* was confin'd,  
Unto whose Custody they were resign'd,  
And he attended on them in the Prison.  
And there they were continu'd for a season,  
During which time, it chanced both of them  
Did in the same Night dream each Man his Dream:  
Which Dreams according to Interpretation,  
Had to themselves particular Relation.  
And *Joseph* coming early the next day,  
Into the Room where *Pharaoh's* Servants lay,  
Beheld their Countenances much dejected:  
Wherefore he said, What Evil hath effected  
This melancholy Frame, what is't that causes  
These marks of Discontentment in your Faces?  
Then said they, we have dream'd each Man his Dream,  
And there is no Man to interpret them.  
Then *Joseph* said your Dreams to me make known;  
Interpretations are from God alone.

Then

Then unto *Joseph* the chief Butler told  
His Dream, and said, Methought I did behold  
A Vine, whereon three Branches did appear,  
Which seem'd to bud, to blossom, and to bear  
Clusters of full ripe Grapes, which to my thinking  
I press'd into the Cup for *Pharaoh's* drinking.  
And *Joseph* said, Thy Dream doth signifie,  
Thou shalt enjoy thy former Dignity :  
The Branches which thou sawest are three days,  
In which King *Pharaoh* will his Butler raise,  
And to thy Place again will thee restore,  
And thou shalt serve him as thou'st done before :  
But do not, when it shall be well with thee,  
Forget me, but shew Kindness unto me,  
And unto *Pharaoh* represent my Case,  
That I may be deliver'd from this Place,  
For I was stoln out of the Hebrews Land,  
And also here am wrongfully detain'd.  
Then the chief Baker having understood,  
That the Interpretation was so good,  
He told his Dream to *Joseph* too, and said,  
Lo, I had three white Baskets on my Head,  
And in the Uppermost there seem'd to be,  
Of bak'd Provision, great variety,  
Fit for King *Pharaoh's* Table, and there came  
A Flock of Birds, and seem'd to eat the same.  
And *Joseph* said, Thy Dream portends thy fall,  
For at the end of three days *Pharaoh* shall  
Lift up thy Head, and hang thee on a Tree,  
So that the Birds shall feast themselves on thee.  
And on the third day *Pharaoh* made a Feast  
Unto his Servants, and among the rest

The Butler and the Baker were brought forth,  
 The day being kept in Memory of his Birth :  
 And to his Place King *Pharaoh* did restore  
 His Butler, and he serv'd him as before.  
 But the chief Baker he condemn'd to die,  
 According unto *Joseph's* Prophecy.  
 Yet though the Butler had regain'd his Place,  
 He was unmindful of poor *Joseph's* Case.

## CHAP. XLI.

AND now when two years time was fully past,  
 And *Joseph* from Confinement not releast,  
 It came to pass that *Pharaoh* dreamed, and  
 He seem'd by a River's side to stand,  
 Whence, he seven fat well-favour'd Kine beheld,  
 Came up and grazed in the neighbouring Field.  
 And after them there came up seven more  
 Lean and ill-favour'd, and did soon devour  
 The seven fat Kine which came up just before.  
 So *Pharaoh* 'woke, and mus'd awhile, and then  
 Seen as his Sleep his Dream return'd agen.  
 Wherin he saw upon one stalk there stood  
 Seven ears of Corn, exceeding Rank and Good,  
 And seven others, with the East wind blasted,  
 And withered, sprang up, and quickly wasted  
 The seven good ears, and quite devour'd them :  
 And *Pharaoh* 'woke, and, Lo ! it was a Dream.

And

And in the Morning he was discontent,  
And for the wise Men, and Magicians sent,  
To ease his Mind but there was none of them  
That could interpret to the King his Dream.  
Then the chief Butler making his address,  
Unto King *Pharaoh*, said, I now confess  
My former Faults, for when the King was wroth  
With his chief Butler, and chief Baker both,  
It pleased him, to put us both in Ward,  
In the House of the Captain of the Guard :  
And in one Night we dream'd a Dream, each one  
According to's Interpretation ;  
And there was then an Hebrew there in Ward,  
A Youth, that serv'd the Captain of the Guard  
To whom we told whereof we had been dreaming,  
And he interpreted to us the meaning,  
And what he said fell out accordingly,  
Me he restored to my Dignity,  
But told the Baker he should surely die.  
Then *Pharaoh* sent a Messenger in haste,  
And *Joseph* from the Dungeon was releas'd :  
And having shav'd himself, and chang'd his Cloaths,  
Into the Presence of the King he goes.  
To whom King *Pharaoh* said, I have been told  
Thou canst the meaning of a Dream unfold :  
Now I have dream'd a Dream, and there is none  
Can give me the Interpretation.  
And *Joseph* said, I cannot do this thing  
My self, but God shall answer thee, Oh, King.  
Then *Pharaoh* said to *Joseph*, In my Dream,  
As I stood by a River's side, there came

Up from the River seven well-favour'd Kine,  
And fed upon the Banks, all fat and fine,  
And after them there came up seven more,  
Lean and ill-favour'd, and exceeding poor :  
Such as the Land of *Egypt* never bred,  
And on the seven well-favour'd Kine they fed,  
And eat them up, but 'twas not to be seen  
That they had eat them, they look'd still so thin.  
So I awoke, and mus'd a while, and then  
Soon as my Sleep, my Dream return'd agen,  
Wherein I saw upon one stalk there stood  
Seven Ears of Corn, exceeding rank, and good :  
Then seven others, with the East wind blasted,  
And withered, came up, and quickly wasted  
The seven good Ears, and quite devoured them.  
And being unsatisfied about my Dream,  
I sought unto the wise Men of the Nation,  
But they could give me no Interpretation.  
And *Josepb* said, Thy Dream, oh King ! is one,  
God shews to *Pharaoh* what he will have done.  
The seven fat Kine, and seven good Ears agree  
To shew, seven years of Plenty there shall be :  
The seven lean Kine, and seven blasted Ears,  
Denote there shall be Famine seven years.  
This I declare to *Pharaoh*, God doth shew  
To thee, Oh King ! what he's about to do.  
Behold seven years of Plenty are at hand,  
Which shall be very great throughout the Land :  
And after them seven years of Famine shall  
Arise, and shall consume the Land, and all  
The former Plenty shall not be perceiv'd,  
So much the Land with Famine shall be griev'd.

And



And since the Dream was doubl'd to the King,  
It is because God hath decreed the thing,  
And on this Land the same will shortly bring:  
Now therefore if I may the King advise,  
Let him look out a Man discreet and wise,  
And make him Overseer of the Land;  
And substitute Men under his Command  
To gather a fifth part for Publick Use,  
Of what the seven plenteous Years produce,  
And in the Cities lay it up for Store,  
Against the Famine in the Land grows sore;  
And let it be repos'd in *Pharaoh's* hand,  
That so the Famine may not wast the Land.  
And when King *Pharaoh* and his Servants heard  
The Propositions *Joseph* had preferr'd,  
They were acceptable in *Pharaoh's* Eyes,  
And in the Eyes of all his Court likewise:  
So that he said, can such an one be found?  
A Man in whom God's Spirit doth abound.  
And *Pharaoh* said to *Joseph*, forasmuch  
As God's great kindness unto thee is such,  
As to reveal this thing to thee, I know  
No Man so wise or so discreet as thou:  
Be thou therefore the Ruler of the Land,  
And let my People be at thy Command;  
Thou shalt in all things be as great as I,  
Save only in the Royal Dignity.  
Behold this day I have advanced thee  
Said he, to be a Man of high Degree  
Throughout the Land. And therewithal the King  
Bestow'd on *Joseph* his own Royal Ring;

And

And him with Robes of State did richly deck,  
 And put a Chain of Gold about his Neck,  
 And in his second Chariot made him ride,  
 And as he past, bow down the Knee they cry'd,  
 With so great Honour was he dignify'd. }  
 And *Pharaoh* said moreover, I am King,  
 No Man shall dare to purpose any thing,  
 Or move his Hand or Foot in all this Nation,  
 Unless it shall be by thy approbation.  
 He also gave to *Joseph* a new Name, }  
 And for a Wife gave him a Princely Dame,  
 Who was the Daughter of a Priest of Fame. }  
 (Now *Joseph* had attain'd his Thirtieth Year,  
 When he before King *Pharaoh* did appear.)  
 And he went out from *Pharaoh's* Presence, and  
 Began his Progress over all the Land.  
 Now in the seven plenteous Years, the Field  
 Did its Increase in great abundance yield.  
 And *Joseph* gather'd all that plenteous Crop,  
 And in th' adjacent Cities laid it up:  
 Which like unto the Sand upon the shore, }  
 Did so abound that he could count no more, }  
 Such was the Plenty that the Earth then bore. }  
 And unto *Joseph* there was born a Son, }  
 Even by the Daughter of the Priest of On, }  
 Before the Years of Famine were begun, }  
 The which he call'd *Manasseh*, for, said he,  
 God makes me to forget my Misery,  
 And all my Father's House: And after him  
 Was born another he call'd *Ephraim*;  
 For God, saith he, hath made me to possess  
 Abundance in the Land of my Distress.

And

And when the seven plenteous Years were gone,  
The seven Years of Famine next came on,  
As *Joseph* said, and there was a great Dearth  
In every Nation throughout all the Earth;  
But in the Land of *Egypt* there was Bread.  
And when the People, almost famished,  
Complained to the King, he bad them go  
To *Joseph*, and whate'er he said to do.  
And now the Famine daily waxing sore,  
*Joseph* began to bring forth of his Store,  
Which he had laid up for the Publick Good;  
To whom th' *Egyptians* came and bought their Food,  
And People from all Countries far and near;  
To *Egypt* came to buy Provision there;  
For in all Lands the Famine was severe.

CHAP. XLII.

AND now, behold, when *Jacob* had been told,  
That there was Corn in *Egypt* to be sold,  
He said unto his Sons, Why stand ye thus?  
Go down to *Egypt* and buy Corn for us;  
That so our craving Stomachs may be fed,  
And not lie here and die for lack of Bread.  
Thus *Jacob's* ten Sons were to *Egypt* sent,  
But *Joseph's* Brother *Benjamin* ne'er went;

For

For why, his Father said, I will not send him,  
 Left peradventure some ill chance attend him.  
 And *Joseph's* Brethren came among the rest  
 To buy Provision, for they were distressed.  
 Now he was Governor of all the Land,  
 And all the Corn of *Egypt* in his hand.  
 Wherefore his Brethren when they came to treat  
 With him for Corn, bow'd down ev'n at his feet.  
 And he no sooner saw them but he knew them,  
 And shew'd himself extremely strange unto them:  
 And very roughly asked who they were,  
 From whence they came and what their business there  
 And they made answer, We thy Servants from  
 The Land of *Canaan* to buy Food are come.  
 Now tho' they knew him not, yet he knew them,  
 And calling now to mind his former Dream,  
 He said, I do suspect ye're come as Spies,  
 To see in what distress our Country lies.  
 But they reply'd again, my Lord we're come  
 Only to buy some Food to carry home:  
 Think not thy Servants Spies, but true Men rather,  
 For we are all the Children of one Father.  
 Nay, nay, said he, but ye are come to pry  
 Into the Nations great necessity.  
 But they reply'd again, Thy Servants are  
 Inhabitants of *Canaan*, and declare,  
 That we're twelve Brethren whom one Man begot,  
 The Youngest is at home and one is not.  
 Well then, said *Joseph*, hereby shall I know,  
 Whether ye're Spies, as I have said, or no;  
 Now by the Life of *Pharaoh* do I swear,  
 Unless your Brother come I'll keep you here:

Send one of you and fetch the Lad to me,  
And you shall be confin'd, so shall there be  
A Proof of what you say before mine Eyes,  
Or by the Life of *Pharaoh* ye are Spies.  
Then he for three days put them all in Ward,  
And on the third day said I have regard  
To Equity, therefore if ye are true  
And honest Men, do this; let one of you  
Be bound in Prison here, and let the other  
Go carry Corn home and bring me your Brother;  
So shall ye be approv'd and shall not die.  
And they prepar'd to do accordingly.  
And as they were discoursing to each other,  
They said, we were in fault about our Brother,  
In that we saw his Soul in great distress,  
And yet were so exceeding pitiless,  
As not to hearken to his earnest cries:  
This is the cause of these our Miseries.  
And *Reuben* said, you know I did forewarn,  
And beg that you would do the Child no harm;  
But you would not do then as I desir'd,  
And now his Blood is at our hands requir'd,  
Thus they discours'd about the cause that brought  
Their present trouble, but they little thought  
That *Joseph* knew of what they did conter,  
Because he spake by an Interpreter.  
And he being moved at their words withdrew  
To weep, and then returned to renew  
His former talk; and chusing *Simeon* out,  
Before them all he bound him hand and foot.  
And gave command to fill their Sacks with Grain,  
And to restore their Money to'em again;

Then



And for their Journey give them Food to eat :  
 In such sort *Joseph* did his Brethren treat.  
 Then with their Asses laden towards home  
 They went, and when into their Inn they come,  
 As one of them his Sack of Corn unty'd,  
 To give his Ass some Provender, he spy'd  
 His Mony in his Sack again return'd ;  
 Wherefore he call'd his Brethren and inform'd  
 Them that his Mony was returned back,  
 Behold, said he, it is here in my Sack.  
 On sight whereof their Hearts were sore dismay'd,  
 And being very much affrighted said,  
 What is the thing that God's about to do,  
 That we do thus these Troubles undergo?  
 Then coming to their Father they related,  
 After what sort they were in *Egypt* treated :  
 And said, the Man that's Lord of all the Land,  
 And hath the store of Corn all in his hand,  
 Spake roughly to us, and affirm'd that we  
 Were come the weakness of the Land to see.  
 To whom we said, we are all honest Men ;  
 We are twelve Brethren, whereof here are ten,  
 And two elsewhere, all which one Man begot,  
 The youngest's with our Father, one is not.  
 Then said the Ruler of the Land, hereby  
 Shall I make proof of your integrity :  
 Let one of you continue here with me,  
 And take Provision for your Family ;  
 And get you gone and bring the youngest hither,  
 That so I may be satisfied whether  
 Ye are true Men, as you make protestation,  
 Then I'll release him, and give toleration  
 To you to come and Traffick in the Nation } And

And now behold, as they their Sacks unloos'd  
To empty out their Corn, there was inclos'd  
In each Man's Sack his Money therein bound,  
As when they came from home; which when they  
Both they and their old Father were afraid; (soud,  
And to his Sons afflicted *Jacob* said,  
You of my Children have bereaved me,  
*Joseph* and *Simeon* now do cease to be  
And of my *Benjamin* you would deprive me,  
These things do ev'n into distraction drive me.  
Then *Reuben* said, My Father I resign  
To thy disposing these two Sons of mine;  
Give me the Lad, and let them both be slain,  
If I do not return him safe again.  
But he reply'd, I will not let him go,  
For why, his Brother is deceas'd you know,  
And if upon the way some evil thing  
Should happen to the Lad, you then will bring  
These my grey Hairs with sorrow to the Grave;  
For he's the only comfort that I have.

## CHAP. XLIII.

AND now the Famine still continuing sore,  
And having spent all their late purchas'd store,  
Their Father bids them to go down for more  
To whom when *Judab* had himself address'd,  
He said, The Man did solemnly protest,

If we without our Brother came again,  
 To seek his Face would be for us in vain :  
 If therefore thou wilt send him, well and good,  
 Then will we willingly go down for Food ;  
 But if thou wilt not, we must let thee know,  
 We are resolved that we will not go :  
 For, as I said before, the Ruler swore,  
 Without him we should see his Face no more.  
 Then *Isr'el* said, why were you so unkind  
 To say you had a Brother left behind ?  
 The Man, said they, was so inquisitive,  
 He asked if our Father were alive ;  
 Or if we had a Brother, whereunto  
 Accordingly we answer'd, could we know  
 If he would bid us bring the Lad or no ?  
 Moreover *Judah* to his Father said,  
 If thou wilt but intrust me with the Lad,  
 We will be gone, that so both thou and we  
 May be preserv'd with our Family :  
 I will be Surety for him, if I fail  
 To bring him back, on me the blame entail ;  
 For if we had not lingred, we had been  
 By this time here the second time again.  
 Well then, said *Isr'el*, if it must be so,  
 My Sons, take my Advice before you go ;  
 Provide some of the best Fruits of the Land,  
 To give the Man a present from your hand ;  
 Balm, Myrrh and Spices, and a little Honey,  
 Some Nuts and Almonds, and take double Money.  
 For peradventure it was a mistake,  
 In that your Money was returned back ;

And

## Scriptural Poems.

And take your Brother *Benjamin* and go,  
And God Almighty grant the Man may show  
You Mercy, that you may bring back again }  
Your other Brother, and my *Benjamin*, }  
And if I am bereav'd, so have I been. }  
Then did the Men prepare the Present, and  
They took their Money double in their hand,  
With *Benjamin*, and down to *Egypt* went,  
Who unto *Joseph* did themselves present.  
Who, when he saw that *Benjamin* was come,  
Order'd his Steward to conduct them home,  
And to provide a Dinner, for said he,  
I do intend these Men shall Dine with me.  
'Then did the Steward as his Master said,  
And brought them home, whereat they were afraid,  
And said, the Man hath caus'd us to come in,  
Because our Money was return'd again;  
To take occasion now to fall upon us,  
And make us Slaves and take our Asses from us.  
Unto the Steward they drew nigh therefore,  
And thus communed with him at the Door :  
O Sir, say they, we came at first indeed  
To buy Provision to supply our need;  
And in our Inn as we our Sacks unloos'd,  
We found our Money therein all enclos'd  
In its full weight, whereat surpris'd with fear,  
Not knowing who had put our Money there,  
We now have brought it in full weight again,  
And other Money too, to buy more Grain.  
Peace, Peace, said he, let not fear seize upon ye,  
For I had the disposing of y<sup>ur</sup> Money :

## Scriptural Poems.

God unto whom you and your Father bow,  
Hath giv'n you Treasure in your Sacks I throw.  
And then releasing *Simeon*, who had been  
Confin'd in *Joseph's* House, he brought them in  
And set them Water, and they wash'd their Feet,  
And gave their Asses Provender to eat.  
Then they made ready against *Joseph* came  
Their Gifts, in order to present the same  
At Noon, for they were told he did design  
To have their Company with him to Dine.  
And now when *Joseph* was returned home,  
Into his Presence they with rev'rence come,  
And brought their Presents in and laid before him,  
And fell down at his Feet for to adore him.  
Then he enquired if they all were well,  
And said, When you were here I heard you tell  
Of an old Man, your Father, how does he?  
Is he in Health, or doth he cease to be?  
Whereto in humble sort they thus reply'd,  
Thy Servant, ev'n our Father, doth abide  
In perfect Health, which having said,  
They bow'd their Heads and great obeysance made.  
And *Joseph* viewing *Benjamin* his Brother  
(They being both the Children of one Mother)  
He asked if he were the Lad' of whom  
They spake, then said, God give thee Grace my Son.  
Then making hast to find a secret place  
To weep, because his Bowels yern'd apace  
Upon his Brother, to his Chamber went,  
Where having giv'n his troubled Spirits vent,  
He wash'd his Face and did himself refrain,  
And to his Brethren then came forth again.

And



And bad his Servants they should set on Bread :  
 At his command the Tables all were spread ;  
 One for himself, and for his Friends another,  
 And for th' *Egyptians* one apart from either,  
 That so they might not eat Bread altogether ;  
 For it is held a great abomination  
 For them to eat among the *Hebrew* Nation.  
 And they were placed as their age required,  
 The Eldest first, whereat the Men admired :  
 And from his Table *Joseph* sent them Messes,  
 But in a larger manner he expresses  
 To *Benjamin* his kindness, which was such,  
 That he appointed him five times as much  
 As to the rest : and they drank plenteously,  
 Till they were merry in his Company.

## CHAP. XLIV.

AND to his Steward *Joseph* spake, and said,  
 Give these Men Corn as much as they can lade.  
 And in their Sacks bind each Man's Money up,  
 And in the Youngest's put my silver Cup  
 Besides his Money : and he made hast and did  
 According as his Master had commanded.  
 And in the morning by the break of day,  
 With Asses laden they were sent away :  
 And now, e'er they had scarce the Town's end past,  
 He sent his Steward after them in hast,

And said, Go follow them and ask them why  
 They have dealt by me so ungratefully?  
 And say unto them, You have done great evil  
 To Rob my Master who hath been so civil,  
 And steal the Cup wherein he drinks his Wine;  
 Is it not it whereby he doth Divine?  
 Then he pursu'd and quickly overtook  
 Them, and these very words to them he spoke.  
 To whom they said, Why hath my Lord such thought?  
 Oh, God forbid that we should be so naught;  
 Behold, thou know'st we brought the Money back  
 The which we found bound up in each Man's Sack,  
 Which shews that we had no design to cheat;  
 How then should we now steal your Masters Plate?  
 With which of us thy Servants it is found  
 Let him be slain, and we to Slavery bound.  
 Now as you say, said he, so let it be,  
 He shall be bound, but you shall all go free.  
 Then they unladed ev'ry Man his Beast,  
 And to his view expos'd their Sacks in haste;  
 And he from first to last them searched round,  
 And lo, the Cup on *Benjamin* was found:  
 Whereat surpris'd, each Man his Garment rent,  
 And lades his Beast, and back again they went.  
 And now when *Judab* and the rest were come  
 To *Joseph's* House (for he was yet at home)  
 They fell before him to the ground, to whom  
 He said, What deed is this that you have done;  
 Are you not sensible that such a one  
 As I, can certainly thereof make trial?  
 Then *Judab* said, my Lord there's no denial,

We cannot clear our selves : The Lord hath sent,  
For our mis-deeds, this heavy Punishment.  
Behold, to be thy Slaves we all are bound,  
Both we, and he on whom the Cup was found.  
Then *Joseph* said, the Lord forbid that I  
Should exercise so great severity :  
For he with whom 'tis found, and he alone  
Shall be my Servant, you may all be gone.  
Then unto *Joseph*, *Judah* drawing near,  
Said, O my Lord! I pray be pleas'd to hear  
Thy Servant speak, and be not angry now,  
For as King *Pharaoh* is ev'n so art thou.  
My Lord did bid thy Servants to discover  
Whether we had a Father or a Brother ;  
And we made answer that thy Servants had  
An ancient Father and a little Lad,  
The Child of his old age, who was our Brother,  
And he the only Child left of his Mother,  
His Brother being dead ; and that this Lad  
Was all the comfort that our Father had :  
Then thou wert pleas'd to bid thy Servants bring  
The Lad, that thou might'st have a sight of him.  
And we made answer, If the Lad should leave  
His Father, it would bring him to his Grave:  
And thou didst then protest it was in vain  
For us without him to come here again.  
Then towards home thy Servants went their way,  
And told our Father what my Lord did say :  
And in a while when all our Corn was spent,  
Thy Servant, ev'n our Father would have sent  
To buy more Food ; to whom thy Servants said,  
We cannot go except thou send the Lad :

Because the Man did solemnly declare,  
 Unless we brought him we should not come there.  
 And then thy Servant, ev'n our Father said,  
 Ye know that by my Wife two Sons I had,  
 And one of them went forth and came no more,  
 Which made me think some Beast did him devour.  
 And if I now should also condescend  
 To let this go, and mischief should attend, }  
 You will with sorrow bring me to my end. }  
 When to my Father I shall come therefore, O  
 And he shall see that I do not restore  
 The Lad again, he certainly will die, }  
 ( Since in his Life my Father's Life doth lie ) }  
 And we shall bring him to his Grave thereby. }  
 For I became a Surety for the Lad  
 Unto my Father, unto whom I said,  
 If I do not in safety him deliver,  
 Then let me bear the blame to thee for ever.  
 I humbly pray thee therefore to accept  
 Me in his stead, and let me here be kept  
 My Lord's Bondslave, and let the Lad go free:  
 For how can I, thy Servant bear to see  
 The Evil that shall on my Father come,  
 If that the Lad return not safely home.

C H A P.

## CHAP. XLV.

Then *Joseph*, who by no means now could hide  
His Brotherly affection longer, cry'd,  
Put all Men forth; and he was left alone  
When to his Brethren he himself made known.  
Then *Joseph* weeping lifted up his Voice  
So loud, that *Pharaoh's* Servants heard the noise.  
And to his Brethren did himself discover,  
And said, Lo! I am *Joseph* your own Brother;  
And doth my Father live? Whereat amaz'd,  
They could not speak but at each other gaz'd.  
Then *Joseph* said, Come near I pray, behold,  
I am your Brother *Joseph* whom ye sold  
To *Egypt*, be not grieved now therefore,  
Nor vex your selves, for God sent me before  
To save Life; for these two Years there hath been  
A Famine; and five more to come, wherein  
Seed-time nor Harvest shall at all be seen.  
The Lord I say hath sent me to provide  
A Place, and strangely save your Lives beside.  
So now ye sent me not, but it was rather  
The Lord, and he hath made me as a Father  
Unto the King, Lord of his Household, and  
A Ruler over all this spacious Land.  
Unto my Father therefore go your way,  
And tell him, Thus doth thy Son *Joseph* say:



The Lord hath rais'd me to an high degree  
 In *Egypt*, tarry not but come to me,  
 And thou shalt dwell in *Goshen* and be nigh me,  
 And with Provision there will I supply thee,  
 Both thou and thine, Flocks, Herds, and all thou hast,  
 (For yet these five Years will the Famine last)  
 Lest otherwise Provision being scant,  
 Thou and thy Family may come to want.  
 Behold, both you and *Benjamin* my Brother  
 Do see that it is I and not another :  
 Go tell my Father this amazing Story,  
 And bring him hither to behold my Glory.  
 Then falling on his youngest Brother's Neck,  
 And he on his, they o'er each other wept :  
 And to the rest he did likewise, wherefore  
 They now were more familiar than before.  
 And now whilst they discoursed, the Report  
 Of their arrival came to *Pharaoh's* Court,  
 And he was pleas'd thereat, wherefore he said  
 To *Joseph*, Let thy Brethren straitway lade  
 Their Beasts with Corn, and thus unto them say,  
 Unto your Native Country hast away,  
 And fetch your Father and your Households, and  
 I'll feed you with the good things of the Land.  
 And since you are commanded by the King,  
 Take Waggon with you hence wherein to bring  
 Your Wives, your Little ones, and come down hither,  
 Your Father, you and yours altogether ;  
 And never heed to bring your Household-stuff,  
 For here in *Egypt* you shall have enough.  
 Then did the *Israelites* accordingly :  
 And *Joseph* ord'ring them a large supply

Of Necessaries for their Journey, sent  
Waggons according to the King's intent.  
And to each Man he gave a Suit of Cloaths,  
But on his Brother *Benjamin* bestows  
Five Suits, and as a Token of his Love,  
A Sum of Money over and above.  
And thus he sent ev'n for his Father's use,  
Of the best things that *Egypt* did produce,  
Ten Asses load, and ten she-Asses load  
Of Bread and Meat, to spend upon the Road.  
Then sending them away, he said, I pray  
See that you do not fall out by the way.  
And leaving *Egypt* with their num'rous Train,  
Unto their Father they return'd again :  
To whom, as soon as e'er they did arrive,  
They said, Our Brother *Joseph*'s yet alive,  
And Lord of all the Land, which sore dismay'd  
Him, for he scarce believed what they said :  
Then they of all that past gave him relation,  
And shew'd the Waggons for a confirmation,  
Which being manifest before his Eyes,  
He rais'd himself and said, it doth suffice ;  
*Joseph* my Son is yet alive, and I  
Will go to see him once before I die.

C H A P.

## C H A P. XLVI.

**T**hen *Iſr'el* ſetting forward on his way  
 With all his Houſhold, came to *Berſheba*;  
 And offer'd Sacrifice there to implore  
 The God his Father *Iſaac* did adore.  
 And in the Viſions of the Night God ſpoke  
 To him, and ſaid, fear not to undertake  
 This Journey into *Egypt*, for I am  
 The God of thy Fore-fathers, *Abraham*  
 And *Iſaac*; to the Land of *Egypt* I  
 Will go with thee, and there will multiply  
 Thy Off-ſpring, and of thee will ſurely make  
 A mighty Nation, and will bring thee back;  
 And thy Son *Joſeph* there thine Eyes ſhall cloſe.  
 After which Viſion he from thence aroſe,  
 And in the Waggon which King *Pharaoh* ſent,  
 He and his Family to *Egypt* went:  
 His Sons, their Wives and Children, and the reſt  
 Of their Concerns, whereof they were poſſeſt  
 When they in *Cana'n* dwelt, and they were then  
 No more in number but Threſcore and Ten.  
 And when to *Egypt* *Iſrael* drew near,  
 He ſent before him *Judah*, to prepare  
 His way to *Goshen*, which when *Joſeph* heard,  
 Immediately his Chariot he prepar'd,  
 And unto *Goshen* he directly went,  
 And to his Father did himſelf preſent;

And

And being over-joy'd fell on his Neck,  
 And for a good while thereupon he wept.  
 Then *Jacob* said, since thou yet liv'st, and I  
 Have seen thy face once more, now let me die.  
 And *Joseph* said, my Brethren I will go  
 Unto King *Pharaoh*, and will let him know  
 That you and all my Father's House are come;  
 And that your Occupation when at home,  
 Hath been in feeding Cattle altogether, (hither  
 And that you've brought your Flocks and Herds all  
 Now therefore when you come before the King,  
 And he shall ask you what your Trade hath been,  
 Say thus: Thy Servants from our Youth till now  
 Have dealt in Cattle, we and our Fathers too;  
 That he may let you dwell in *Goshen*, for  
 Th' *Egyptians* do a Shepherd's Life abhor.

## CHAP. XLVII.

Then to King *Pharaoh* *Joseph* went, and said,  
 My Father and his Sons, with all they had  
 In their own Countrey, are come down to me,  
 And in the Land of *Goshen* now they be.  
 Five of his Brethren also with him went,  
 Whom he unto King *Pharaoh* did present.  
 And *Pharaoh* asked them about their Trade,  
 And they unto the King reply'd and said,  
 We and our Fathers while we were at home  
 Were Shepherds all, and now behold, we come  
 With

With all our Flocks, to get some Pasture here,  
 For in our Land the Famine is severe:  
 We therefore pray thee to appoint a Portion  
 Unto thy Servants in the Land of *Goshen*.  
 And *Pharaoh* said to *Joseph*, I impow'r thee  
 To use thy pleasure, *Goshen* is before thee;  
 Settle thy Father and thy Brethren there,  
 And if among them active Men there are,  
 Commit my Cattle to their special care.  
 And *Joseph* brought his aged Father in  
 Before the King, and *Jacob* blessed him.  
 And *Pharaoh* asking him about his Age,  
 He said, The Years of my Life's Pilgrimage  
 Are but an Hundred Thirty, very few  
 And evil, nor have I attain'd unto  
 The Years of my Fore-Fathers longer age,  
 Which they past thro' in this their Pilgrimage.  
 And *Jacob* blest the King again, and then  
 Out of his Presence he return'd again.  
 And *Joseph* plac'd his Father and Relations  
 In *Egypt*, and appointed them Possessions  
 In the best of the Land, ev'n in the Land  
 Of *Ramases*, according to the King's Command:  
 And there he nourisht them with fit supplies  
 Of Bread, according to their Families.  
 And now the People having spent their store,  
 And Famine still increasing more and more,  
*Egypt* and *Canaan* too, for want of Bread,  
 Were sore distrest and almost famished.  
 And *Joseph* took the Money they did bring  
 To buy their Corn, and kept it for the King.

Where.



Wherefore the People came to represent  
Their case to him, both Corn and Coin be'ng spent.  
And *Joseph* said, If Money be grown scant,  
Bring me your Cattle and ye shall not want.  
And they brought Horses, Asses and their Flocks  
And Herds of Cattel, ev'n all their Stocks,  
And gave to *Joseph* in exchange for Bread,  
For which the People he for that Year fed;  
And when that Year was past, the second Year  
They came again, and said, we can't forbear  
To let thee know our want, my Lord doth know  
Thou hast our Money and our Cattle too,  
And there is nothing left (so hard's our fate)  
But only each Man's Person and Estate,  
If thou wilt give us Bread, into thy hands  
Will we resign our Persons and our Lands:  
And be the Servants of the King for ever,  
From Death therefore our hungry Souls deliver,  
And take some pity on our wretched state,  
Lest we dye, and the Land be desolate.  
And the *Egyptians* sold each Man his Field,  
Beaause the Famine over them prevail'd;  
And all their Lands became the King's Possession,  
And *Joseph* plac'd them at his own discretion.  
But the Land of the Priests he purchas'd not,  
For *Pharaoh* had assign'd to them their Lot;  
And they receiv'd their Food from *Pharaoh's* hands,  
Wherefore they had no need to sell their Lands.  
And *Joseph* said unto them, now behold,  
You and your Lands are unto *Pharaoh* sold:  
Lo, here is Seed to sow in each Man's Field,  
And when the Land its ripe increase shall yield,

A fifth part shall belong unto the Crown,  
 And th' other four parts shall be your own,  
 For Seed to sow your Lands, and for supplies  
 Of Food convenient for your Families.  
 And they said; Thou hast sav'd our Lives, my Lord,  
 Thy gracious favour unto us afford,  
 And we will do according to thy word.  
 And *Joseph* made it a Decree, to stand  
 Ev'n to this day throughout th' *Egyptian* Land,  
 That *Pharsoh* should have a fifth part, except  
 The Priests Lands, which unto themselves they kept.  
 And in the Land of *Egypt*, ev'n in *Goshen*  
 Did *Isr'el* dwell, and therein had possession,  
 And grew and multiply'd exceeding fast.  
 And *Jacob* liv'd till seventeen Years were past:  
 So that the sum of *Jacob's* age appears  
 To be an hundred forty seven Years.  
 And when the time approach'd that he must die,  
 He called *Joseph*, unto whom he said, If I  
 Have now found favour in thy sight, I pray,  
 Swear thou unto me that thou wilt not lay  
 My Bones in *Egypt*, for I fain would lie  
 Among my Ancestors when e'er I die,  
 And not be bury'd here; therefore fulfil  
 This my Desire: and he reply'd, I will;  
 And he said, I swear unto me, which he did:  
 Then *Jacob* bow'd himself upon his Bed.

CHAP. XLVIII.

AND now when *Joseph* heard his Father lay  
 Even at the point of death, he hastes away  
 To visit him, and took along with him  
 His Son *Manasseh*, and's Son *Ephraim*.  
 Whereof when *Jacob* heard he strengthened  
 Himself, and rose and sate upon the Bed:  
 And thus to *Joseph* said; Lo, God appeared  
 To me at *Luz* in *Canaan*, and declared,  
 That he would bless, and make me a great Nation,  
 And give my Seed that Land for a Possession:  
 And *Jacob* said, Behold, these Sons of thine  
 As *Reuben* and as *Simeon* shall be mine,  
 And all the rest which shall be born to thee  
 Hereafter, shall be thine, and they shall be  
 Call'd by the Name of their own Family. }  
 Behold thy Mother died upon the way,  
 When I from *Padan* came, near *Ephrath*,  
 The which is in the Land of *Canaan*, where,  
 To wit, in *Bethlem*, did I bury her.  
 And *Jacob* seeing *Joseph's* Sons were there,  
 He asked of him who the Children were.  
 And *Joseph* said, My Father, lo, these be  
 The Sons, God in this Place hath given me.  
 Then *Jacob* said, I pray thee bring them nigh  
 To me, and I will bless them e'er I die.  
 (Now *Jacob's* Eyes, by reason of Age, were dim)  
 And *Joseph* brought his Sons near unto him,  
 And *Jacob* kissed and embraced them: }

And said I never thought to see thy Face,  
 And lo, the Lord hath shown me of thy race.  
 And *Joseph* from between his Knees brought forth  
 His Sons, and bow'd himself even to the Earth :  
 And in his Right hand held up *Ephraim*,  
 Towards his Father's Left hand guiding him,  
 And in his Left hand to his Father's right,  
 He held his Son *Manasseh* opposite.  
 And *Isra'el* stretching out his Right hand, laid  
 It on the youngest namely *Ephraim's* head :  
 And laid his Left hand wittingly upon  
*Manasseh's* head, although the eldest Son.  
 And *Jacob* blessed *Joseph*, saying, The God  
 Of Heaven, in whose Paths my Fathers trod,  
 Who all my Life hath nourish'd me, even he  
 Who from all Evil hath redeemed me,  
 Bleis both the-Lads, and let them bear my Name,  
 And the Name of my Fathers *Abraham*  
 And *Isaac*, and let them multiply  
 In the midst of the Earth exceedingly.  
 And *Joseph* seeing his Father's Right hand laid  
 On *Ephraim's* head, he was displeas'd, and said,  
 Not so, my Father, lay this hand upon  
*Manasseh's* head, for he's the eldest Son :  
 And therewithal attempted to have laid  
 His Father's Right hand on *Manasseh's* head.  
 But he refus'd and said, I know't, my Son,  
 I know't full well, he also shall become  
 A People, and be mighty : But indeed  
 His younger Brother shall him far exceed,  
 And many Nations shall come from his Seed.

Thus

Thus *Jacob* blessed them, and said, In thee  
Shall *Isra'l* bless, and say, God make thee be  
Like *Ephraim* and *Manasseh*. Thus did he  
Prefer the youngest to the first degree.  
And *Isra'l* said to *Joseph*, Lo, I die,  
But God shall visit you, and certainly  
Shall bring you back unto your Fathers Land.  
And thou shalt have a Portion from my hand,  
Above thy Brethren, which with Sword and Bow  
I took from th' Amorite, my deadly Foe.

## CHAP. XLIX.

AND *Jacob* called all his Sons together,  
And said, Ye Sons of *Jacob* come you hither :  
And hearken what your aged Father says,  
Who tells you what shall be in the last days.  
*Reuben* my first born, of my Strength the Flower,  
The excellency of Dignity and Power :  
Unstable as Water, be for ever vile,  
Because thou didst thy Father's Bed defile.  
*Simeon* and *Levi* 're Brethren, Instruments  
Of Cruelty are lodged in their Tents :  
Come not, my Soul, their secret Councils nigh,  
My Honour, with them have no Unity :  
For in their Wrath they caus'd a Man to fall,  
And in their Self-will digged down a Wall.  
Curst be their anger, fierce, yea curst be  
Their Wrath, for it was full of Cruelty :



In *Jacob* therefore let there Seed be spread,  
 And every where in *Israel* scattered.  
*Judab* shall have his Brethren's Praise, and they  
 Shall bow before him, he his Foes shall slay.  
*Judab's* a Lion's. Whelp return'd from pray,  
 He stoop'd, he couch'd, and as a Lion lay,  
 As an old Lion, who shall dare molest,  
 Or rouse him up, when he lies down to rest :  
 The Scepter shall from *Judab* never start,  
 Nor a Lawgiver from his Feet depart,  
 Until the blessed *Shiloh* come, to whom  
 The scatter'd People shall from all parts come :  
 Binding his Foal unto the choicest Vine,  
 He wash'd his Garments, all of them in Wine,  
 His Eyes shall with the Blood of the Grapes look red,  
 And milky Whiteness shall his Teeth o'er spread.  
 Lo, *Zebulun* shall dwell upon the Sea,  
 An Haven for the Ships security,  
 And unto *Zidon* shall his Border be. }  
 And *Issachar* is a strong Ass between  
 Two Burdens crouching, who when he had seen  
 That Rest was pleasant, and the Land was good,  
 His servile Neck unto the Yoak he bow'd.  
*Dan* as a Judge shall over *Israel* sway,  
 He shall be as a Serpent in the way,  
 To bite the Horse, and cast the Rider down.  
 O God ! I have look'd for thy Salvation.  
*Gad* by a Troop shall be o'ercome, but he  
 Shall at the last obtain the Victory.  
 The Bread of *Asher* shall be fat indeed,  
 And Royal Dainties shall from him proceed

Like to an Hind let loose is *Naphthali*,  
He speaketh all his Words acceptably.  
*Joseph's* a fruitful Bough, whose Branches tall  
Grow by a Well, and over-top the Wall:  
By reason of Hatred which the Archers bore,  
They shot at him and griev'd him very sore,  
But *Joseph's* Bow in its full strength abode,  
And by the Arm of *Jacob's* mighty God,  
He was indu'd with strength, from whence alone  
Is *Israe'l's* Shepherd, and chief corner Stone:  
Even by my Father's God, who shall assist  
Thee, by th' Almighty God shalt thou be blest,  
With Blessings from above, and from below,  
With Blessings of the Breast, and Womb also.  
Thy Father's Blessings have prevail'd beyond  
My Ancestors: Unto the utmost bound  
Of the perpetual Hills, yea let them rest  
On *Joseph's* head, and let him be possess'd }  
Of all, who was divided from the rest. }  
Young *Benjamin* shall Wolf-like take his prey,  
And part at night what he hath took by day.  
All these are the twelve Tribes of *Israel*,  
And thus their Father did their Fate foretel:  
And blessed every one of them apart,  
According to their Personal desert:  
Moreover he gave them a charge and said,  
Lo, I shall die, but let my Bones be laid  
Among my Ancestors in *Canaan*, where  
Of *Ephron*, *Abraham* bought a Sepulcher,  
Together with a Field, to be a Place  
Of Burial, for him and all his Race;

(There *Abraham* and *Sarah* lie, and there  
 They *Isaac* and *Rebecca* did inter,  
 And there when *Leah* died I buried her.) }  
 The Field was purchas'd of the Sons of *Heb.*  
 Thus having said, resigning up his Breath  
 To him that gave't, his Feet into the Bed  
 He drew, and so was number'd to the dead.

## CHAP. L.

AND *Joseph* fell upon his Father's Face,  
 And did with Tears his lifeless Lips embrace :  
 And sends for his Physicians and advises  
 Them, to embalm his Father's Corpse with Spices :  
 And they did so, and forty days did pass. }  
 (For so the manner of Embalming was)  
 And the *Egyptians* mourned for the space  
 Of threescore and ten days, which being expired  
 He spake to *Pharaoh's* Servants and desired,  
 That they would please to speak in *Pharaoh's* Ear,  
 And tell him that my Father made me swear,  
 That I should bury him in *Canaan*, where  
 He hath provided his own Sepulcher :  
 I therefore pray thee that I may obtain  
 Thy leave, and I will soon return again.  
 And *Pharaoh* said, Since thou hast sworn, fulfil  
 Thy Oath, according to thy Father's Will.

And

And *Joseph* went up to accompany  
His Father's Corpse with great Solemnity :  
And with him went up *Pharaoh's* Servants, and  
The prime Nobility of all the Land,  
And *Joseph's* Household, and his Brethren all,  
Only their Flocks, and Herds, and Children small  
Were left behind : Moreover there went up  
Chariots and Horsemen, even a mighty Troop.  
And they came up to *Arad's* threshing floor  
Beyond the River Jordan, where full sore  
They mourned for him till seven days were past,  
So long their Mourning in that Place did last,  
Which when the *Canaanites* beheld they said,  
Surely some eminent *Egyptian's* dead :  
Wherefore they call'd it *Abel-mizraim*.  
Thus did his Sons as he commanded them.  
For to the Land of *Canaan* they convey'd  
Him, and in *Machpelah* near *Mamre*, laid  
His Body in the Cave which *Ephron* sold  
To *Abraham*, for him and his to hold.  
And thus when *Joseph* fully had perform'd  
His Father's Will, to *Egypt* he return'd,  
Together with his Brethren, and with all  
Them that came with him to the Funeral.  
Now *Joseph's* Brethren being well aware  
That they were Fatherless, began to fear  
That he would hate them, and requite them all  
The Evil they had treated him withal.  
Wherefore to him they sent a Messenger  
And said, Behold our Father did declare  
Before he died, that we should come and say,  
Forgive thy Brethren's Trespases, I pray,

And their Misdeeds for they have been unkind :  
 And now we humbly pray thee be inclin'd  
 To Pardon our Offences, and the rather  
 For that we serve the God even of thy Father.  
 And *Joseph* wept when thus they spake, and they }  
 Came nearer, and before him prostrate lay,  
 And said, We are thy Servants all this day. }  
 And *Joseph* had them not to be afraid,  
 For in the place of God am I, he said :  
 For though you meant me Ill, God meant it Good,  
 And sent me hither to provide you Food :  
 Now therefore trouble not your selves, for I  
 Will nourish you, and all your Family.  
 After this manner did he satisfie  
 And treat them with extream Civility.  
 And *Joseph* and his Father's House remain'd  
 In *Egypt*, and he liv'd till he attain'd  
 An Hundred and ten years, and liv'd to see  
 Of *Ephraim's* Children to the Third Degree :  
 And *Machir's* Children of *Manasseb's* Tribe  
 Were also born some time before he died.  
 Then *Joseph* said, My Brethren, lo I die,  
 But God will visit you undoubtedly ;  
 And to that Land again whereof he spake  
 Unto our Ancestors, will bring you back.  
 And *Joseph* also made his Brethren swear,  
 That they would not interr his Body there.  
 And thus he ended his Life's Pilgrimage,  
 Being an hundred and ten years of Age ;  
 And was embalm'd, and in a Coffin laid,  
 In *Egypt*, till he could be thence convey'd.

*The End of the History of Joseph.*



T H E  
General Epistle of JAMES.

C H A P. I.

**U**NTO the twelve Tribes scattered abroad,  
*James*, an Apostle of the living God,  
And of the Lord Christ Jesus, Salutation.

My Brethren, when you fall into Tempra-  
Of divers kinds, rejoyce, as Men that know (tion  
From trial of your Faith doth Patience flow:  
But let your Patience have its full effect,  
That you may be entire, without defect.  
If any of you lack Wisdom, let him cry  
To God, and he will give it lib'rally,  
And not upbraid. But let him ask in Faith,  
Not wavering, for he that wavereth,  
Unto a Wave o'th' Sea I will compare,  
Driv'n with the Wind and tossed here and there;  
For let not such a Man himself deceive,  
To think that he shall from the Lord receive.  
A double-minded Man most surely lacketh  
Stability in all he undertaketh.  
Let ev'ry Brother of a low degree  
Rejoyce in that he is advanc'd, but he  
That's Rich in being made low, for he shall pass  
Away, as doth the flow'r of the Grass.

For as the Grass, soon as the Sun doth rise,  
 Is scorch'd by reason of the heat, and dies;  
 Its Flow'r fades, and it retains no more  
 The beauteous comeliness it had before,  
 So fades the Rich Man, maugre all his Store.  
 The Man is blest that doth endure Temptation:  
 For when he's try'd, the Crown of God's Salvation,  
 The which the Lord hath promised to give  
 To them that love him, that Man shall receive.  
 Let no Man be possess'd with a persuasion,  
 To say, when he falls under a Temptation,  
 That God's the cause; for with no evil can  
 God be tempted, nor tempts he any Man.  
 But every Man is tempted when he's drawn  
 Away, and by his Lusts prevail'd upon;  
 Then when Lust hath conceiv'd, it ushereth  
 In Sin, and Sin when finished brings Death.  
 Err not, my Brethren, whom I dearly love.  
 Each good and perfect Gift is from above,  
 Down from the original of Lights descending,  
 With whom's no change, nor shadow thereto tending.  
 According to his own good pleasure, he  
 Begat us with the word of Truth, that we  
 Should as the first fruits of his Creatures be.  
 Wherefore, beloved Brethren, I intreat  
 You to be swift to hear, and slow to speak,  
 And slow to wrath, for wrath cannot incline  
 The Sons of Men to Righteousness divine.  
 Wherefore avoiding ev'ry filthiness,  
 And superfluity of naughtiness:  
 Receive with meekness the ingrafted word,  
 Which can Salvation to your Souls afford.

But

But be ye doers of the word each one,  
 And not deceive your selves to hear alone;  
 For he that hears the word and doth it not,  
 Is like unto a Man that hath forgot  
 What kind of Man he was, tho' in a Glass  
 He just before beheld his nat'ral Face.  
 But whoso minds the Law of Liberty  
 In its perfection, and continually  
 Abides therein, forgets not what he's heard,  
 But doth the Work and therein hath Reward.  
 If any Man among you seem to be  
 Religious, he deceives himself if he  
 Doth not his Tongue as with a Bit restrain;  
 And all that Man's Religion is but vain.  
 Religion, pure and undefil'd, which is  
 Acceptable before the Lord, is this:  
 To visit Widows and the Fatherless,  
 In time of their affliction or distress;  
 And so to regulate his Conversation,  
 As to be spotless in his Generation.

## CHAP. II.

**F**Aith of the Lord of Glory, *Jesus Christ*,  
 Doth with respect of Persons not consist;  
 For if, my Brethren, when there shall come in  
 To your Assembly one with a Gold Ring,  
 In goodly Cloaths, and there shall also be  
 Another Man that's meanly cloath'd, and ye

Shall

Shall have respect to him in rich attire,  
 And say unto him, Come thou, sit up higher;  
 And bid the poor Man stand or sit below, }  
 Are ye not partial then, and plainly show, }  
 That you do judge amiss in what you do? }  
 Hearken, my Brethren, hath not God elected  
 The Poor, who by this World have been rejected,  
 Yet rich in Faith, and of that Kingdom Heirs,  
 Which God will give his foll'wers to be theirs?  
 But you, my Brethren, do the Poor despise.  
 Do not the rich Men o'er you tyrannize,  
 And hale you to their Courts; that worthy Name  
 By which you're call'd, do not they blaspheme?  
 Then if ye do the Royal Law fulfil,  
 To love thy Neighbour as thy self, 'tis well,  
 According to the Scripture; but if ye  
 Shall have respect to Persons, ye shall be  
 Guilty of Sin, and by the Law condemn'd,  
 As such who have its Righteousness contemn'd.  
 For he that shall but in one point offend,  
 Breaks the whole Law, whate'er he may pretend.  
 For he that doth forbid Adultery,  
 Forbids likewise all acts of Cruelty:  
 Now tho' thou be not an Adulterer,  
 Yet if thou kill, thou shalt thy Judgment bear.  
 So speak and do as those Men that shall be  
 Judg'd by the perfect Law of Liberty:  
 For he shall Judgment without Mercy know, }  
 That to his Neighbour doth no Mercy show; }  
 And Mercy triumphs against Judgment too. }  
 Brethren what profit is't if a Man saith  
 That he hath Faith, and hath not Works; can Faith  
 Save

Save him? If any of the Brotherhood  
 Be destitute of Cloaths or daily Food,  
 And one of you shall say, Depart in Peace,  
 Be warmed or be filled, ne'ertheless,  
 Ye do not furnish them with what they need,  
 What boots it? Thus Faith without Works is dead.  
 Yea may a Man say, thou dost Faith profess  
 And I good Works, to me thy Faith express  
 Without thy Works, and I will plainly show  
 My Faith unto thee by the Works I do.  
 Thou dost believe there is one God, 'tis true,  
 The Devils do believe and tremble too.  
 But wilt thou know, vain Man, that Faith is dead  
 Which with good Works is not accompany'd.  
 Was not our Father *Abraham* justify'd  
 By Works, and by the same his Faith was try'd,  
 When he his *Isaac* to the Altar brought,  
 Se'fst thou how with his Works his Faith then wrought?  
 And with his Works he perfected his Faith?  
 And so the Scripture was fulfill'd, which saith,  
*Abraham* believed God, and 'twas imputed  
 For Righteousness, and he God's Friend reputed.  
 Thus may you see, that by Works ev'ry one  
 Is justify'd, and not by Faith alone  
 Thus was the Harlot *Rahab* justify'd  
 By Works when she the Messengers did hide, }  
 And by another way their feet did guide.  
 For as the Body's dead without the Spirit,  
 So Faith without Works never can inherit.



## CHAP. III.

**A**ffect not, Brethren, Superiority,  
 As knowing that we shall receive thereby  
 The greater Condemnation in the end :  
 For we in many things do all offend.  
 Who doth not with his Tongue offend, he can  
 Guide his whole Body, he's a perfect Man.  
 Behold, in Horses mouths we Bridles put,  
 To rule and turn their Bodies quite about :  
 Behold likewise the Ships, which tho' they be  
 Of mighty bulk, and thro' the raging Sea  
 Are driv'n by the strength of Winds, yet they  
 By a small Helm the Pilot's Will obey.  
 Ev'n so the Tongue of Man, which tho' it be  
 But a small Member, in an high degree  
 It boasts of things. Behold, we may remark  
 How great a matter's kindl'd by a spark.  
 The Tongue's a fire, a world of ill, which plac'd  
 Among the Members, often hath disgrac'd  
 All the whole Body, firing the whole frame  
 Of Nature, and is kindl'd by Hell flame.  
 All kinds of Beasts and Birds that can be nam'd,  
 Serpents and Fishes, are and have been tam'd  
 By Mankind ; but the Tongue can no Man tame,  
 A stubborn Evil full of deadly bane.  
 We therewith God the Father bless, and we  
 Therewith curse Men made like the Deity :

Blessing

Blessing and Cursing from the same Mouth flow,  
These things, my Brethren, ought not to be so.  
Is any Fountain of so strange a nature,  
At once to send forth sweet and bitter water?  
Can Olives, Brethren, on a Fig-tree grow,  
Or Figs on Vines? No more can water flow }  
From the same Fountain sweet and bitter too.  
He that's endu'd with wisdom and discretion  
Amongst you, let that Man by the profession  
Of Meekness, wisely give a demonstration  
Of all his Works from a good Conversation.  
But if your Hearts are full of bitterness  
And strife, boast not, nor do the Truth profess:  
This Wisdom is not from above descending,  
But Earthly, sensual and to evil tending;  
For where there's strife and envying there's confusion,  
And ev'ry evil work in the conclusion.  
But the true Wisdom that is from above.  
Is, in the first place, pure, then full of love.  
Then gentle, and intreated easily, }  
Next merciful, without partiality,  
Full of good fruits, without hypocrisy;  
And what is more, the fruits of Righteousness  
Is sown in Peace, of them that do make Peace.

## CHAP. IV.

**F**rom whence come Wars and Fights, come they not  
 Ev'n from th'inordinate concupiscence (hence,  
 That in your Members prompts to variance?  
 You lust and have not, 'kill and desire to have,  
 But ne'ertheless obtain not what you crave:  
 With War and fighting ye contend, yet have not  
 The things which you desire, because you crave not,  
 Ye crave but don't receive, the reasons just,  
 Ye crave amiss to spend it on your Lust.  
 You that live in Adult'ry, know not ye  
 The friendship of the World is enmity  
 With God? He is God's Enemy therefore  
 That doth the Friendship of the World adore.  
 Do ye think that the Scripture saith in vain  
 The Spirit that lusts to hate doth in you reign?  
 But he bestows more Grace, wherefore he says,  
 God scorns the Proud, but doth the Humble raise.  
 Unto the Lord therefore submissive be  
 Resist the Devil and he'll from you flee.  
 Draw high to God and he'll to you draw nigh.  
 Make clean your Hands you Sinners, purifie  
 Your Hearts you double-minded, weep and mourn,  
 And be afflicted, let your laughter turn  
 To sorrow, and your joy to sadness; stoop  
 Before the Lord, and he will lift you up.

My

My Brethren, speak not evil of each other :  
 He that doth judge and speak ill of his Brother,  
 Doth judge and speak ill of the Law ; therefore  
 If thou dost judge the Law, thou art no more  
 A doer of the same, but dost assume  
 The Judgment-Seat, and art thy self become  
 A Judge thereof. There is but one Law-giver  
 That's able to destroy and to deliver ; (bour ? }  
 Who then art thou that dost condemn thy Neigh- }  
 Go to now, you that say, To such a place  
 To morrow will we go, and for the space  
 Of one whole Year, or so, will there remain,  
 And buy and sell, and get great store of Gain :  
 Whereas ye know not what a day may do.  
 For what's the Life of Man ? Ev'n like unto  
 A Vapour, which tho' for a while it may  
 Appear, it quickly vanisheth away.  
 So that ye ought to say, If God permit  
 Us life and Health, we will accomplish it.  
 But now ye glory in your confidence,  
 Such glorying is of evil consequence.  
 He therefore that doth know, and doth not act  
 The thing that's good, doth guilt thereby contract.

G

C H A P.

My

## C H A P. XLVI.

**G**O to now, O ye rich Men, howl and cry,  
 Because of your approaching misery:  
 Your Riches are corrupted, and the Moths  
 Have enter'd, and have eaten up your Cloaths;  
 Your Gold and Silver's canker'd, and the rust  
 Thereof, shall be an Evidence that's just  
 Against you, and like fire your flesh devour:  
 Against the last days ye have heap'd up store.  
 The hire of them that reaped down your Field,  
 The which by you is wrongfully withheld,  
 Cries, and the Voice thereof hath reach'd the Ears  
 Ev'n of the God of Sabbath, and he hears.  
 Your Lives in pleasure ye on Earth have led,  
 And as in days of slaughter nourish'd  
 Your wanton Hearts, and have condemn'd and slain  
 The Just, and he doth not resist again.  
 Be patient therefore, Brethren, ev'n unto  
 The coming of the Lord: behold, ev'n so  
 The Husbandman expecteth patiently  
 The precious increase of the Earth to see,  
 With patience waiting, till he doth obtain  
 The show'rs of early and of later Rain.  
 So be ye patient, fixing stedfastly  
 Your Hearts, for th' coming of the Lord draws nigh.  
Grieve



## Scriptural Poem

Grieve not each other, Brethren, lest ye bear  
The condemnation ; lo, the Judge stands near.  
The Prophets, Brethren, who all heretofore  
In the Name of the Lord their witness bore,  
Take for Examples in their Sufferings  
And Patience : they that endure such things,  
Ye know are counted blest. Have ye not read  
Of *Job*, how patiently he suffered?  
Have ye not seen in him what was God's end,  
How he doth pity and great love extend?  
My Brethren, but above all things forbear  
By Heav'n or Earth, or otherwise to swear;  
But let your Yea be Yea, your Nay be Nay,  
Lest ye become reproveable I say.  
Let him sing Psalms that's merry ; he that's griev'd,  
Let him by Prayer seek to be reliev'd.  
If any of you by Sicknes be distrest,  
Let him the Elders of the Church request,  
That they would come and pray for him awhile,  
Anointing him in the Lord's Name with Oil ;  
So shall the Pray'r that is of Faith restore  
The Sick, and God shall raise him as before,  
And all th' Offences which he hath committed  
Shall be forgiv'n, and he shall be acquitted.  
Confess your Faults each one unto his Brother,  
And put up Supplications for each other,  
That so you may be heal'd ; the fervency  
Of just Men's Pray'rs prevails effectually.  
*Elias* was a Man as frail as we are,  
And he was earnest with the Lord in Pray'r,  
That there might be no Rain, and for the space  
Of three Years and six Months no Rain there was ;

And afterward, when he again made suit, (Fruit.  
The Heav'n gave Rain, the Earth brought forth her  
If any one shall from the Truth desert,  
And one, my Brethren, shall that Man convert;  
Let him be sure, that he that doth recal  
The poor backsliding Sinner from his fall,  
Shall save a Soul from Death, and certainly  
Shall hide a multitude of Sins thereby.

10 AP 67

THE END.

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